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PART I

THE LEGACY OF ISRAEL AND OUR HERITAGE IN A TIME OF CRISIS*

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THE task of the NABI is defined by the crucial character of the times in which we are living. In every realm of human enterprise and aspiration crises of such gravity and magnitude prevail that we are compelled to meet in a spirit of utter solemnity and with a sense of the compelling urgency of our calling. We are more than a congenial social group of like-minded persons. By the very nature of our organization we are the heirs of a great legacy, and we are doomed to accept its burdens as well as its beneficences in a period of unprecedented crisis. Only yesterday we were all absorbed in the phenomena of change. We surveyed the horizon of our human existence and found it alluring and intriguing. We made a tour of inspection to examine our modern defenses. The official report was almost unanimous that all was quiet on the western front. We spoke of adjustment, integration, coordination, and the principle of concretion. The universe, we said, was a vast system of interpenetrating syntheses, and we need but relate ourselves harmoniously to the synthesizing activity of the universe. We became humanists of every variety and employed the categories of humanism to interpret the message of the Bible to

our students. As change began to climb the breastworks of our daily life and to challenge our most cherished and best fortified human interests, we continued to repeat the old formulae of optimism and undimmed faith in human achievement. We must have the courage to launch forth upon experiment, to rest content with tentativeness, to be inspired by the lure of the quest. We whistled loud to keep up our courage. And all the while the very foundations of society were crumbling beneath us.

It is natural for us to describe the crisis of the present by the familiar categories into which we have departmentalized our human existence: economic, social, political, international, moral, religious. Actually, however, these categories are interdependent. They form a closely knit complex which has its source in a common social and economic background and a common mentality. We describe our envioning chaos in terms of the concrete economic conditions that exist in the world. Billions of dollars of wealth are wiped out every year. Large populations of idle men demoralize our society. Apathetically or desperately they shuffle along in interminable breadlines. Undernourishment and starvation wreak

*President's address at the Annual Meeting.

terrific havoc weakening the physical vitality of our children for years to come. Discontent has darkened into despair and the conviction that somehow something must be done. Large groups are growing impatient and restive in striking contrast to the comparative docility of a few years ago. Social science has not resolved the painful anomaly of abundant plenty and abject poverty even in areas bound together by a single governmental control. We point to the more concretely social problems that confront us. Large areas of population exist that only need a leader to call them to revolution. Thousands of children wander up and down the highways of the country, bequeathing to the next generation a stupendous social burden. The kidnaper and the racketeer are a dark blot upon our civilization, and we have often been utterly helpless in dealing with them. Crime has flourished. Justice has been cowed. The citadels of privilege have defied the government. Recent disclosures are beginning to make clear the extent as well as the enormity of these iniquities. The absence of moral vision and the confused reaction of the public mind to matters of elemental justice and social decency were conspicuously revealed in the recent lynchings and the support that a state governor received from ostensibly respectable citizens. Conditions in the schools are nothing short of appalling in a country where the political structure is built upon the assumption of an educated and intelligent citizenry. The crisis in international affairs is epitomized in the withdrawal of Japan and Germany from the League, the almost universal resurgence of intense nationalism, and the striking antithesis between our pious professions and our actual foreign policies. The traditional grounds for morality have been undercut. There is as much confusion as to the nature of the good life as there is a tragic lack of clear motivation and adequate dynamic for its realization.

But the crisis of our age cuts deeper yet. It strikes at the very roots of our common life.

It is not just another business cycle we are experiencing. The economic structure of human society is not only in collapse; the very principles upon which it was built have been repudiated. Throughout the world democracy has been having a hard time of it and is under widespread attack. Can we refer our difficult and insistent problems to the decision of a majority? Can we even allow the electorate to select the representatives? Above all when the foundations are crumbling and shaking can we afford to rely on the decisions of voters? We are repeatedly warned that we are standing at the crossroad between fascism and communism and that it is impossible to take a middle course. The doctrine of the good neighbor will have to wait, we are told, until we can put our own house in order. Religion has taken on the protective coloration of its environing culture and civilization so completely that it can no longer speak with a clear voice. It cannot command because it has lost its imperative.

The consequence of the upheaval in all the salient realms of modern life has been to resort to control of various sorts. But setting up stop-gaps will not do. They will not withstand the weight of a tottering civilization. It would be easy to quote chapter and verse in the literature of our times to prove that this is no exaggerated estimate of the state of affairs. We are clearly living at the end of an age. Our interpretations as to the precise historic relationships of the present to the past may differ. One large class of writers clearly sees everything in the light of the decline and fall of capitalism.

The death of capitalism and the substitution of another economic system in its place, will leave no single side of life unaltered. Religion, literature, art, science, the whole of the human heritage of knowledge will be transformed. For no aspect of human life can remain unaffected by a change in the way in which human life itself is maintained The end of that phase of the history of the peoples of the West which began five hundred years ago carries such enormous implications with it that nearly everyone

stands too dumbfounded to admit what is happening.

Another class pronounces the present the end of the Renaissance and contends with great force that the outcome was already clearly implicit in its initial pre-suppositions.

Contemporary history is being wound up, an unknown era is upon us, and it must be given a name The rhythm of history is changing: it is becoming catastrophic. Nowhere and in no single matter is solid earth felt under foot; we are on volcanic ground and any eruption is possible, material or spiritual. Modern history is now coming to an end Man's intellectual vagrancy, wherein he knew nothing of an authority higher than his own, has not strengthened his belief in himself; on the contrary, it has irremediably weakened it and compromised even that knowledge that he had of his own identity.

We may content ourselves with declaring that we are experiencing the decay of Western civilization and its fundamental modes of thinking. Or we may see the source of all our ills in a world war whose colossal and tragic results have carried the human race into the abyss. But I do not think we have the intellectual or moral right to face our times with the pleasant little optimistic sophistries that have been so common during the past fifty years. Whatever we may choose to say, it is man clearly who is under judgment, his very humanity that is under question and condemnation. And this is naught but the logical and inevitable consequence of our western way of thinking that found its origin in the individualism and liberty of the Renaissance. This is not the occasion or the time to describe our debt to that amazing movement of the human spirit; it is the moment to admit that it has brought us to our doom.

It is crisis, then, that describes the character of our society, our world, and our very lives. We are in the crisis. And who are these men and women whom we face in our classrooms? They are sons and daughters of this crisis. What else have they known from earliest childhood but utter chaos and confusion? They have lived in a world distraught with fear and insecurity. They found their textbooks becoming antiquated each morning as they read

their metropolitan daily newspaper. They heard our most venerable and respected financial experts confess that they simply did not see the way out. They heard the social prophets decry the capitalistic system of society, and they listened to the clergy declare its collapse. They saw governments on the brink of revolution or disruption undertake radical political ventures and experiments. They saw the capitulation of reason and intelligence to the powers of force. They saw all about them despair and desperation and tragedy. But they lived only a surface existence, the dimensions of which were individual freedom and blatant materialism. Little wonder that many of our more thoughtful and earnest men and women are fleeing to the havens of Communism or Catholicism!

It is to such men and women then that we are addressing ourselves, and it will be to our advantage if we shall have something to say to them that is relevant to the lives they are living in the only kind of a world they know. So great are the stakes involved in a field such as ours that to fail is to lose all, but to succeed is to give the student that without which he cannot live. Now the conviction has been growing on me in recent days that the religion and life of ancient Israel provides us materials that are of paramount value for our present age because it is a product of crucial events and crucial forces not greatly dissimilar to our own. But what is more, despite the disintegrating influences of nations about her, despite conflicts within her borders, despite the play of powerful economic interests, despite divergent social and cultural ideals due to geographical and other considerations, despite her dispersion among civilizations alien to her own, and despite the fusion of her customs and practices with those of the surrounding nations, Israel nevertheless was possessed of a security which was able to withstand all these, a faith which could assert itself fiercely when it was sorely tested, even when all available facts seemed to belie its validity.

Strangely, and some would add, providentially, a variety of factors and forces have converged in recent years to bring before the world the claims of ancient Israel. There has been, for example, a pronounced reaction against the Hellenistic emphasis of the Bousset-Heitmüller school in favor of the Hebrew antecedents of many N. T. conceptions, both in the teachings of Jesus and in the letters of Paul and the Fourth Gospel. Histories of religion have pointed out with greater clarity the scope and significance of the whole stream of religious tradition that emanated from Palestine. The literary greatness of the Hebrew records is destined to receive more just appraisal by students of comparative and world literature. Movements for greater toleration and understanding between divergent groups within historic religious bodies have quickened an appreciation and understanding of Hebrew Religion. The National Council for the Cooperation of Jews and Christians is a notable example. Barriers are constantly broken down by Jewish-Christian contacts in our colleges and theological schools and in the meetings of the learned societies. The same catalytic forces have played upon Judaism and Protestantism, thus bringing liberal groups together. But the claims of ancient Israel have come before us dramatically as a result of the persecutions of the Hitler regime and its attempts to substitute for the Old Testament the ancient Nordic legends and traditions. For the last year men have been called again to review the legacy of Israel. For the most part the literature that has come from the press as a result has reckoned only with the Jews in contemporary society or with their contribution to modern civilization as it is usually conceived, that is, it has been confined chiefly to the activity of western and modern Jewry and has almost completely neglected the greatness and the glory that was ancient Israel as it is revealed in the Old Testament.

The Old Testament came into existence as by the purposive activity of Yahweh God. In

a succession of crises, and the records of divine revelations to individuals are all crucial. Our earliest historic glimpse of the Hebrews finds them in Egypt as slaves; they are represented as being borne down by merciless oppression and persecution. There is the note of desperation and helplessness throughout the narrative. The period of the conquest, especially the long conflict with the Philistines, certainly was crucial in character. Deborah's ode speaks eloquently about the conditions among the tribes as do many passages in I Samuel where the Hebrews are pictured as reduced to the most dire straits. Scarcely had the Philistine menace been overcome when we observe the gradual rise of Aram, the alliance with Phoenicia, the aggressive policy of Jezebel, and the precipitation of a national and religious crisis which seems to have involved the very existence of the Yahweh cult. The decline of Aram is measured by the approach of Assyria. For two centuries we are never once permitted to lose sight of the designs of this great power. The development of Hebrew religion is traced against a background of Assyrian campaigns and the international crises which they provoked. However we conceive the character of the exilic and post-exilic period in Israel's history, we are conscious whenever we have a literary deposit that it has been the result of some significant crisis. It is unnecessary to rehearse the crises of the great religious experiences in the Old Testament: we all instantly think of Moses, Elijah, Isaiah, Jeremiah, and many others. Rather let us turn to the Old Testament to find what it is that it is always saying, the unity that dominates all its diversity, the solemn asseverations that confront all human crisis.

The first of these asseverations is brought to us with great effectiveness in the accounts of the beginnings of the Yahweh cult from the theophany of the bush to the covenant code. The first words of Yahweh to Moses after the call from the bush are "I am the God of thy father, the God of Abraham, the God of

Isaac, the God of Jacob." It is frequently said that this is nothing more than an identification of Midian's god with Israel's ancestral deity. But the succeeding conversation indicates that there is more here than this. To Moses' protest "Who am I?", the response is "I will be with thee." Then follows the difficult tetragrammaton. I have no desire to interpret it by the categories of philosophy, to translate it by such words as "Eternal" or "Self-existent", but it seems to me that we do have here an expression of Yahweh's sovereignty. All difficulties are met with the same ever-recurring answer, "I am Yahweh. I am sending you. Go." It receives its most dramatic expression in the climax of the impressive account of Moses' arrival at Sinai, the sacrifice and communal meal, the administration of justice, the encampment before the sacred mountain, the elaborate preparations, the descent of Yahweh on the morning of the third day.

And it came to pass on the third day when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And Mount Sinai, the whole of it, smoked, because Yahweh descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice.

Then there is the terror-stricken fear lest the *tabu* be violated and Yahweh speaks: "I am Yahweh thy God."

The more frequently and patiently one reads the whole section in Exodus, the more will this assertion of Yahweh's utter sovereignty for Israel impress him. But when we examine other key passages of Scripture, we encounter very much this same insistence upon what must be for Israel the ultimate fact. Thus on Mount Carmel Elijah prays, "Hear me, O Yahweh, hear me, that this people may know that thou Yahweh art God." And when all the people

see the descent of the sacred fire, they fall on their faces and cry, "Yahweh, he is God. Yahweh, he is God." Again in Isaiah's vision we have a tremendous stress upon Yahweh's sovereignty. It is Yahweh who is seated on the throne, high and lifted up. His train fills the temple. The utterly holy Yahweh fills the earth with his glory. This incursion of the divine into Isaiah's life evokes his expression of social solidarity, but it is a solidarity that is under condemnation. At least this is Isaiah's response to the divine event. But Hebrew theism receives its noblest and clearest statement in the poems of Second Isaiah. It expresses itself in the condemnation of idolatry, the universality of Yahweh's power, and monotheism. But the final and ultimate declaration is the word of Yahweh himself.

I am Yahweh, your Holy One, the Creator of Israel, your King. (42:15)

I am Yahweh, that is my name; and my glory will I not give to another (43:8)

I am Yahweh, and there is none else; besides me there is no God. (43:5).

To the divine pronouncement of absolute sovereignty the true Israelite can only reply, "Thou Yahweh art God." The divine *I am* achieves meaning when the individual can confess in devotion and wonder and rapture, *Thou art*.

The second great asseveration of ancient Israel is that Yahweh acts. The movements of the universe are His movements. He is known by His wonderful works to the children of men. He expresses Himself through events, through His mighty deeds. There is no suggestion of a time-process of recurring cycles. The world gains its significance because He made it. In the earlier creation story Yahweh fashions man, earth from the ground. He blows into his nostrils the breath of life. Man's origin and value consists in his divine creation. Man becomes a living soul through the divine act. We may object to the crude anthropomorphism of this account, but we cannot but be struck by the purposive activity of Yahweh God. In

Genesis I the priestly author calls us to recognize in every line that all things have their origin in the creative act of God. Thirty-five times he repeats the name *God* on one small page, and he doubtless meant it to be emphasized. The very word of God brings His works into being. God commands and they come into existence.

By the word of Yahweh were the heavens made,
And all the host of them by the breath of his mouth.

The old Hebrew rabbis were only developing the writer's meaning when they sought to hypostatize the creative power of God into the creator Memra. Nowhere in the whole O. T. is this creative activity of Yahweh expressed with such passion and power as in Second Isaiah.

Hast thou not known? hast thou not heard?
The everlasting God, Yahweh, the Creator of the
ends of the earth,
Fainteth not, neither is weary;
There is no searching of his understanding, 40:28
For thus saith Yahweh that created the heavens,
The God that formed the earth and made it,
That established it and created it not a waste,
That formed it to be inhabited. 45:18

History is naught but a succession of unique, divine events. Israel's history has its inception as its consummation in the divine will and purpose. In the remarkable narrative of the origin of the Yahweh cult to which I referred above the whole story centers in Yahweh's act of deliverance. The remarkable climax in the voice from Sinai begins "I am Yahweh thy God," but Yahweh's character is defined by the immediately succeeding words "who brought thee out of the land of Egypt, out of the house of bondage." That is who Yahweh is to the pious Israelite, and he never forgot it. Nothing described Him more adequately. Is it not possible that the presence of miracle in the Old Testament is sometimes explained by just this characteristically Oriental accentuation of a conviction that all that is relevant initiates in divine activity? Yahweh is determining the course of history. He brought the Philistines

from Caphtor, the Syrians from Kir, the Hebrews from Egypt. Yahweh smote the host of the Assyrians when Jerusalem became imperiled. Yahweh governs the movements of all the nations of Western Asia. Again, it is to the Great Unknown Prophet of the exile to whom we must go for our most lofty and inspiring expression of God's purposive activity. The whole of Isaiah 45 is a magnificent combination of the cosmic and historic activity of Yahweh.

The phenomena of Nature are the works of God. Already in the Song of Deborah Yahweh sends the thunderstorm, and the stars from their courses fight against Sisera. In another episode of the conquest Yahweh hurls hail stones from heaven, and the sun and the moon stand still in response to Joshua's prayer.

One could multiply similar instances without difficulty. But the famous passage from the book of Amos is particularly relevant for our own purposes. I may be pardoned for employing the colloquial rendering of Professor Robinson:

In all your cities I kept your teeth clean by giving you no food, and everywhere there was a shortage of bread. Yet you did not learn that you must come back to me.

This is Yahweh's oracle.

Three months before the harvest, when rain was most needed, I kept it back from you—it was I that did it. Sometimes I sent rain on one city and not on another. Sometimes rain fell in one district alone, and that in which it did not fall would dry up. So the people of two or three cities had to go to one to get water to drink, and there was not enough for them. Yet you did not learn that you must come back to me.

This is Yahweh's oracle.

I afflicted you with blight and mildew; I scorched up your gardens and vineyards, and more than once locusts devoured your figs and olives. Yet you did not learn that you must come back to me.

This is Yahweh's oracle.

I sent an epidemic on you, I killed your young men in wars; I made your camp reek with the stench of rotten corpses. Yet you did not learn that you must come back to me.

This is Yahweh's oracle.

I brought on you an earthquake as frightful as that which destroyed Sodom and Gomorrah, and you were

like a charred stick, just snatched from the fire in time to be not quite burnt up.

This is Yahweh's oracle.

Our tendency to personify Nature has led us to misunderstand and misinterpret much of the nature poetry of the O. T. In a very strict sense there is no nature poetry in the Bible. The beauty and glory of Nature is set forth only because it is God's creation.

The heavens declare the glory of God;

And the firmament showeth his handiwork. Ps. 19:1

In the greatest of O. T. nature poems it is clearly God's action that inspires all natural phenomena. When teachers expatiate on the marvelous description here and in similar passages in *Job* they are obviously omitting that which is cardinal in the poet's mind:

Bless Jehovah, O my soul.

O Jehovah my God, thou art very great;

Thou art clothed with honor and majesty:

Who coverest thyself with light as with a garment;

Who stretched out the heavens like a curtain;

Who layeth the beams of his chambers in the waters;

Who maketh the clouds his chariot;

Who walketh upon the wings of the wind;

Who maketh winds his messengers;

Flames of fire his ministers;

Who laid the foundations of the earth,

That it should not be moved for ever.

I can think of no passage where we get an objective picture of a scene in Nature divorced from a direct and clear statement that God has made it so. We may be moved "by this calm, this quiet scene" of the Shepherd's psalm, but throughout the emphasis is always on the providential act of God.

The Hebrew conception of Spirit shows the same stress upon divine action. It is far from the Greek conception of a cosmic pervading principle giving order and form to all things. Rather it is the means of communication between God and man. It makes men capable of extraordinary action. It comes upon Samson when he rends the lion, upon Joseph when he interprets dreams, upon David when he does his valiant deeds. It has a physical character. It rushes upon men and seizes them. Yet it is always Yahweh's Spirit. The conception of

the Spirit naturally underwent transformation, but it never lost this radical primitive meaning completely. We observe this, for example, in the remarkable account of the descent of the Spirit at Pentecost as it is described in Acts 2. In the coming days God will pour forth of his Spirit upon all flesh endowing them with gifts of prophecy and visions and dreams.

The activity of the Spirit is vividly expressed in prophetic inspiration. At an early stage in Hebrew religion we have the illuminating account of how the Spirit came mightily upon Saul and changed him into another man. At a much later time we find it performing remarkable acts in the life of Ezekiel, and still later we read the lofty passage in Second Isaiah describing the activity of the Spirit in the prophet's life:

The Spirit of the Lord Yahweh is upon me; because Yahweh hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Yahweh's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

But it is not always through the activity of the Spirit that Yahweh communicates Himself to the prophet. Nevertheless, behind all prophecy lies the event without which prophecy is impossible. This is the uniform and universal witness of the prophet, and we should do well to trust an expert in his own field. The prophet is caught in the crisis. "Yahweh said to me", "Yahweh showed me", "Yahweh took me", — these are the ways in which he expresses what has happened to him. Nor is this an event that happens once for all. The whole of the prophet's life is determined for him by the recurring crises in which Yahweh acts:

O Yahweh, thou hast persuaded me, and I was persuaded; thou art stronger than I, and hast prevailed: I am become a laughing stock all the day, every one mocketh me. For as often as I speak, I cry out; I cry, Violence and destruction; because the word of

Yahweh is made a reproach unto me, and a derision, all the day. And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain. Jer. 20:7-9.

We may seek to analyze the forces which psychologically made the prophetic call and revelation inevitable, but to the prophet it was clearly an event from without, from God, that came to him with compelling force.

The action of God is present; it is also future. The purposiveness revealed from the beginning must have an end, and it was inevitable that as time went on eschatology should play a larger role. The whole conception of the Day of Yahweh is an expression of Israel's faith that God will act. It is just this tremendous sense of imminent divine event that gives the prophets their tremendous power and passion. This day is near. It hasteth greatly. I am not pleading for the framework of apocalyptic nor for the categories that are distasteful to so many. I do feel, however, that religion loses much when it loses the heroic faith of those who live in times of terrific strain and stress. Moreover for the prophet and perhaps for every deeply religious individual the kingdom of God is always at hand. It is a measure of the intensity and urgency of the imperative.

Yahweh is God, He performs wonders—his actions are his revelation. In the third place, God commands and the good Hebrew owes absolute and unquestioning obedience. It is an unalterable "Thou shalt" which meets him. His whole life is determined by these commands from God. They break into his existence. To him they do not come as alternatives over which he has long reflected.

Shall the trumpet be blown in the city,
And the people not be afraid?
Shall evil befall a city?
And Yahweh hath not done it?
The lion hath roared;
Who will not fear?
The Lord Yahweh hath spoken;
Who can but prophesy. Amos 3:6-8.

To revert once more to our Exodus narrative, we find here the repeated and insistent "Thou shalt." It is this absolute imperative "Go" from which Moses cannot escape. The decalog follows with its commands immediately upon its declaration of our two major asseverations: "I am Yahweh thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." The prophets are all moved by this same overwhelming conviction that their lives have been placed under constraint by God. Jeremiah shows us clearly what this constraint meant to him and how far he is from the modern attitude.

The content of Yahweh's purposive will for man is righteousness. In Israel there was always this striking recognition of what has become so conspicuous a dichotomy in modern thought, i. e. it centered power and value in God. It is God's people they are. It is God's world. The power of God is revealed in creation, in revelation, in history, in prophecy, in nature, in all the vicissitudes of human life. We see the roots of these ideas in the earliest phases of Hebrew religion where their kinship to animism is unmistakable. This concern for power exhibits itself in the adjustment to Palestinian conditions, the building of the kingdom, the efforts to establish themselves among the nations of Western Asia. But what is notable is the emergence of value, especially social values. How early we may trace this emergence it is difficult to say. It is certainly present in Elijah in the affair of Naboth's vineyard. It sounds like a trumpet blast in the words of Amos. His radical insistence upon justice awakens a quick response in our contemporary minds. We match the social and economic ills of eighth century Israel with those of twentieth century America. Our students are shocked at the daring of these prophets. But there are two features in Amos and the other prophets which are quite central to their thinking which we are wont to under-emphasize: the ardor and intensity of their be-

lief in God and their profound consciousness of the meaning of history. We speak of an imminent inexorable law which works its own way where it will, but I do not believe the thought of Amos will bear this interpretation. We call these men "statesmen" and "moral enthusiasts." This is doubtless a healthy reaction against the age which conceived them in Coleridge's phrase as "supernatural ventriloquists", but I believe the prophets of Israel would prefer to be called that other phrase of a former day, "men of God", than to be called "statesmen" when once they realized all that was implied by it in our minds. One would never weary of interpreting the great social messages of the Hebrew prophets in modern terms and applying these principles to our own distraught society. We must do that to-day more than ever. But I believe we all know that, and that every member of the NABI here this morning is doing what he can to make the prophets speak directly to ourselves and our society. "He hath showed thee, O man, what is good; and what doth Yahweh require of thee, but to do justice, to love kindness, and to walk humbly with thy God." This may be the epitome of eighth-century prophecy but we shall do well to lay greater stress on the consideration that the noble passage comes to us from *Yahweh's* controversy with his people, and that the lofty expression of "what is good" is *Yahweh's* requirement. We may say that we must select from the whole passage that which is universal and timeless, but are we not allowing our own value judgments to control the material and to distort what is actually said? Moreover, are not the interests of scholarship best served when we make as vivid as possible how Micah (or whoever the prophet was who was responsible for the passage) felt about it? Should it not also be added that this combination of Yahweh, the Determiner of Israel's Destiny, and the demands of the good life into an inextricable unity is characteristically Hebrew? Again, this Yahweh, with His control and power over Israel is described by appeal to

His activity in Israel's history "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; (remember) from Shittim unto Gilgal, that ye may know the righteous acts of Yahweh." I know of no single subject that has engrossed me more in recent years in studying the Old Testament than just this dual relationship of power and value in the history of religious thought, and especially the history of Hebrew religious thought. It is a study of strains and stresses and tensions, but also of courage and faith and passionate moral will. Profound human interests are at stake, and in Israel social and economic factors, historical events, and changing international backgrounds make the study of unparalleled fascination. For the Hebrews the modern dichotomy of metaphysics and morality was unconsciously resolved by the intensity and nature of their belief in Yahweh and his character.

I have been referring throughout to the intensity with which Israel expresses its religious aspiration and faith. The utter devotion and passion with which she champions these convictions is as important for our understanding as the knowledge of social forces which seem to color them and give them form. It is no accident that a large part of the Old Testament comes to us in poetry. But even in the prose passages, as in the narratives of Genesis, and Exodus, the account of the beginnings of the kingdom, the remarkable chapters dealing with the reign of David—in fact, everywhere, we are never allowed to forget that this is a literature by men who had committed their destinies utterly to God. Yet it is in the book of psalms that we find the clearest and noblest expression of Israel's religious feeling, and it embraces the whole gamut of human religious aspiration and longing. Open the book at random and

you will find utterance of this ecstatic quality:

My soul thirsteth for God, for the living God:
When shall I come and appear before God? 42:2
I love thee, O Yahweh, my strength.
Yahweh is my rock, and my fortress, and my deliverer;
My God, my rock, in whom I will take refuge. 18:1-2
Yahweh is my light and my salvation;
Whom shall I fear?
Yahweh is the strength of my life;
Of whom shall I be afraid? 27:1
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up in heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.

139:7-8

Praise ye Yahweh.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with trumpet sound:
Praise him with psaltery and harp.
Praise him with timbrel and dance:
Praise him with stringed instruments and pipe.
Praise him with loud cymbals:
Praise him with high-sounding cymbals.
Let everything that hath breath praise Yahweh.
Praise ye Yahweh. 150

Israel rejoices in Yahweh's activity, in the events by which her very life is conditioned and determined:

Bless Yahweh, O my soul;
And all that is within me, bless his holy name.
Bless Yahweh, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
And healeth all thy diseases;
Who redeemeth thy life from destruction;
And crowneth thee with loving kindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
Yahweh executeth righteous acts
And judgments for all that are oppressed. 103:1-6

The law is Yahweh's gift to Israel. It places her before her supreme obligation. It defines the relationship of Israel to her God:

Oh how love I thy law!
It is my meditation all the day.
I have more understanding than my teachers;
For thy testimonies are my meditation. 119:97-99

Thy word is a lamp unto my feet,
And light unto my path. 119:105
And his delight is in the law of Yahweh;
And on his law doth he meditate day and night. 1:2

Disobedience incurs judgment; it places the sinner before Yahweh and his mercy:

Have mercy upon me, O God, according to thy loving kindness:
According to the multitude of thy tender mercies, blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight;
That thou mayest be justified when thou speakest,
And be clear when thou judgest. 51:1-4.

This same religious zeal and unction is typical of Hebrew prophecy. We can almost measure its rise and decline by the vigor and power of its utterance. Amaziah the priest of Bethel confesses to his monarch that the land is not able to bear all the words of Amos. Isaiah and Jeremiah must be silenced, not only for what they said, we may be sure, but also for the effectiveness with which they said it.

This then is the legacy of Israel which we inherit. It is the complete and absolute belief in God. She was a people devoted to the single idea of God. "Knowledge of God was their conception of wisdom; service of God their conception of virtue; their poetry was the expression of the yearning of the soul for God; history was a religious drama in which God was the protagonist, judging the nations with righteousness; the conception of God was their philosophy—they did not require any other. Their faith in God and their religion were strong enough to satisfy their desire for knowledge." This last sentence is Norman Bentwich's characterization of Judaism, but it is essentially true of the whole Old Testament: it is certainly true of that religious faith which was responsible for the form of the O. T. that has been transmitted to us.

Thus the sharp contrast of the sculptor's plan
Showed the two primal paths our race has trod.

Hellas, the nurse of man complete as man,
Judea, pregnant with the living God.

The divine and purposive will of Yahweh is expressed in events. It describes for us the sense of reality that God had for Israel and explains the crucial character which the Old Testament everywhere reveals. God's revelation to and for Israel is seen in creation, in history, in prophecy, in eschatology, in the conception of Spirit, and in the attitude toward Nature. The interests in power and value essential for her well-being and life, are resolved in her relationship to Yahweh and finds its classical expression in the Shema: "Hear, O Israel: Yahweh our God is one Yahweh: and thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might." "The uppermost idea with Hellenism is to see things as they really are, the uppermost idea with Hebraism is conduct and obedience" was Matthew Arnold's estimate and summary of the two racial geniuses. Conduct, Arnold was always saying, is three-fourths of human life. But he would have been the first to assert that it was not four-fourths. For Israel, this conduct is *obedience to God*, and Arnold does not lose sight of that. It is we of a later time who have modified and tempered that which is distinctive in Hebrew religion into that which is by no means distinctive or unique.

It has hardly been my purpose or design to state the main principles of a theology, nor have I sought to revive what used to be called Biblical theology. Certainly, it has not been my desire to raise issues that might prove controversial. There has been no intent to frame a dogmatism or to look at the O. T. in the light of any contemporary cult or movement. Rather, I have been impelled by the plight in which humanity finds itself as it faces a decisive turning point in its history to inquire what we should be doing as teachers of the sacred literature of ancient Israel, what bearing our profession has upon the exigencies of a chaotic society, what we shall have to say, or

what is infinitely more important, what the Bible shall have to say to the boys and girls who are to turn their faces to the new age. The discussion was inevitable because of the very nature of the O. T.: the constant and pervasive emphasis upon the crucial character of its life, which indeed evokes the literature itself, and the situation it faced of adjusting itself to civilizations and cultures, which, while sharing much in common, were yet hostile to its own religious genius. It is possible that some of us may see striking analogies here between our own situation and Israel's. If it is true that our religious thinking has been radically colored by humanism and that humanism is completely bankrupt, we may logically ask, "What alternative have we then?" I admit that it may be a big "if", for I am sure that there are many who still cling to the optimistic affirmations of humanism with hope. That interest in humanism has waned considerably in recent years I believe is indisputable. But it is far from admitting its own demise. On one matter we might at least come to some agreement and that is that it is a false exegesis and scholarship which employs humanistic techniques in interpreting the Bible. The humanists themselves will not aid us in that venture. They know better. But again I ask, what alternative have we then? If theism, shall we not do well to humble ourselves before Israel's great declaration of radical theism? But is it not just this utter humbling of ourselves that our modern minds are conspicuously unwilling to do? Will not such a self-abasement before Israel's God and Israel's revelation (for the moment I can think of no better word. *Achievement* is modern but Hebraism does not know that word) be just the reversion to a darker mediaevalism that many of our social diagnosticians are predicting? Or will Israel's theism be the fort of security and authority that can alone repel the disintegrating forces that are attacking us on all sides? Must we not inevitably face the question whether Israel's religion is in any sense a revelation of

the truth regarding human life and destiny? And if not that, must we not ask whether it does contain asseverations of truth which abide throughout the ages? Or does it contain glimpses of truth, fragmentary gleams that may lead us on in times of peril, clues which we may use toward the construction of a religious philosophy of life? As I write these words a sense of depression sweeps over me. For I can see ahead only more tentativeness, more relativism, more conciliation, more of the modern virtues that have rendered our faith effete and unchallenging. How long, O Lord, how long? Must we enter still deeper into our dark night of despair before we shall raise the truly radical questions of human life, its

origin and destiny, its *whence have I come and whither shall I go*, its *who am I and who art thou?* Only then perhaps will Israel's supreme command come to us like an imperative breaking into human life as God's event: *Hear, O Israel, Yahweh our God is one Yahweh; and thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might.* But we shall not fathom its meaning or its truth until we heed that other command at the beginning of the gospel: *The time is fulfilled, and the kingdom of God is at hand: repent ye and believe in the gospel.* Is not this the meaning for us in our own situation of the legacy of Israel and does it not define for us our heritage and our most immediate task?

Symposium: Teaching the New Testament

TEACHING THE PAULINE EPISTLES*

PROFESSOR ROLLIN H. WALKER, *Ohio Wesleyan University*

THE college course in the Pauline Epistles should not be a reduced model of the course the professor himself took in the theological seminary. The problems and interests of the adolescent undergraduate are different from those of the ministerial student in the professional school. But this is not saying that the college course in Paul should be made easy. Paul is so difficult that it is impossible to arouse real enthusiasm for him unless the student has been made to work so hard that he has gotten what the athletes would call his second wind.

For the undergraduate a Pauline Epistle is at first a pathless jungle; hence he should be kept from getting lost by constant reference to the outline. It is a good plan to give him an outline, and then ask him to find by independent searching where the various divisions begin and end. Indeed the search question method is peculiarly adapted to undergraduate courses in the Pauline letters. By it he can be made to find out for himself most of the things he

would learn from an introduction, and many of the things that a good commentary points out.

The requirement of an essay of a kind that will send the student again to grapple with the original sources will help him to organize his ideas, and will often make him not only see the thought but feel the emotion that throbs through the great letters.

I assume as too obvious to need reiteration in this presence the necessity of knitting up the Epistles with the story in Acts, and whatever we know of the Roman world of the first century.

What aspects of Paul's personality and teaching are especially interesting to students?

I would first mention Paul's intellectual audacity. A college student is always attracted by any form of audacity. By a curious anomaly enthusiasm for Paul is apt to be associated to-day with extreme conservatism in theology, whereas he really ought to be the patron saint of all adventurous radicals. He dared to say that Gentiles might enter the Messianic kingdom without obedience to the rites and rules

*Read at the Annual Meeting.

laid down in the infallible law of God, and for this damnable heresy he was hated and hounded to the day of his death.

Again it is important at the beginning of the course to stress the fact that Paul had found the secret of inexhaustible vitality. A student is always awed by the reading of the list of Paul's incredible sufferings (2 Cor. 11.23-29), and he is filled with wonder at his ability to survive them. Especially is he puzzled and intrigued when he hears Paul say, I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong. He would fain learn Paul's secret of not letting a flat tire delay his journey.

When the teacher sees the resentment and even disgust of the class at certain of Paul's ideas, their attention should be brought back to the fact that whatever we think of his arguments and interpretations, he had certainly discovered a secret that all the world is seeking for, and that the sensible student will not let the stumbling-blocks in the letters turn him aside from the discovery of that secret.

A central task of the teacher is to make his students understand Paul's main contention that we are saved by faith apart from the works of the law. Students regard this teaching to be quite simple and kindergartenish, but this fact in itself is unmistakable proof that they do not understand it. Paul calls it the mystery of the gospel into which no one can enter without a special initiation. The first thing we must stress is that salvation by faith is not salvation by the adoption of orthodox opinions about Christ, which is just celestial diameters from what Paul means; nor is it a salvation that comes only after the settling of one's religious perplexities and the disappearance of his misgivings. A man may be exercising Paul's type of faith and at the same time be plagued by a veritable swarm of misgivings.

With adolescents who respond to a challenge to take risks, it is wise to define salvation by faith as a daring practical adventure upon the

fathomless goodness of God. Donald Hankey's saying that to be a Christian is to bet your life that God is good, is exceedingly useful in explaining Paul to undergraduates.

It should be pointed out that Paul's doctrine that any man anywhere can throw himself upon the mercy of God and be forgiven, plumbs the water of salvation to every man's kitchen, and says for ever, Now is the day of salvation; no dress suit is necessary, no cosmetics, no visit to the moral beauty parlor. Everything can begin now.

Paul was vehement in condemnation of even a germ of legalism as a condition of salvation, because the necessity of doing any kind of penance or performing any kind of incantation, or pressing one's mental anatomy into any elaborate system of doctrine, would delay the good day, and in most cases prevent it. To believe in the Pauline sense is the one and only thing that all men can do under all circumstances.

But Paul was not only vehement against the imposition of rites and forms as the condition of entering into the new life, but he was also against it as an expression of that life. St. Augustine's saying that to be a Christian is simply to love and do as you please, is a very useful commentary on Paul. The way in which any type of legalism throws a wrench into the gospel machinery needs to be illustrated in many ways. I often use the grotesque figure of hitching a mule team in front of a great passenger locomotive to assist it in case the grade becomes too steep.

Another effective illustration is to suppose that a professor of oratory should say to his class: The secret of success in public speech is to know your subject thoroughly, make a clear outline, settle on your practical purpose, know your audience and watch like a cat their varying moods. And now, says the professor, I may add one more important rule: Every two minutes always make such and such a gesture. The class sees at once that this bit of legalism nullifies the effect of all that has

gone before. And they get a new insight into Jesus' saying that the new wine will be spilled if we attempt to confine it in the old wine skins.

It is important to note that Paul not only threw off the trammels of rabbinical legalism, but resisted the demand that he put in its place the trammels of conforming to the fashionable literary style of his day. He would not impede his march to Zion by pressing his feet into the small, high-heeled shoes of the prevailing philosophical affectations (1 Cor. 1-2)

Paul would insist that we must do our moral typewriting by the touch method. That is to say, we must keep our eyes on Christ the great Copy, and let our fingers caper spontaneously over the keys. Or, in other words, to be a Christian is to be fascinated by Christ and then just let oneself go in kindly deeds that are a spontaneous and passionate expression of gratitude.

It greatly interests students to have their attention called to the fact that after Paul had exhorted the Galatians to stand fast in this liberty from all legalistic strait-jackets, he immediately adds, They that are in Christ have crucified the flesh with the affections and lusts. How, say they, can a man be free and yet nailed to a cross? Of course the answer is that there are two selves in every man, the self that came down from the jungle and the higher self that is designed for the throne. And they are in perpetual conflict. It is the higher self that is to be free. In this connection it is important to make the student understand what Paul means by the crucifixion of the flesh, and to defend the apostle from seeming to glorify asceticism, whereas it can easily be shown that he regarded asceticism as a very dangerous tendency (Col. 2.20-23). As a provisional definition for young students one might say to them that the flesh is any normal impulse of the mind or body at the moment when it seeks to usurp the domination of the spirit. The flesh is like a dog. The dog is good to have around, but he must be fed at the back door. When

he leaps on the Christmas dinner table and begins to gnaw at the turkey, he must be put down and out. So it is with the flesh. Another good illustration is to say that the flesh is like the thyroid gland; without its activity we are abnormal, but when it becomes too active we develop a goitre and choke to death. The crucifixion of the flesh, then, means the ruthless holding of all the primitive impulses in proper subordination.

Paul's prescription for the overcoming of the flesh shows his psychological insight. He says, Get the back seat of your automobile full if you want it to run smoothly. Have a great positive task and a burning passion, and then you will not fulfill the lusts of the flesh. The sewers of life must not be scraped out, but flooded.

Then how well he understood what we now call the sublimation of the instincts. Be not drunken with wine, he says. But he knew that a man's life was no good to him without a stimulant. So he adds, But be filled with the Spirit, have the glorious intoxication of the Holy Ghost. Let him that stole steal no more. But Paul does not stop there. He adds, But rather let him labor working with his own hands that he may have to give to him that is in need. The easiest way to stop stealing is to become a philanthropist. He warns the Thessalonians against fornication; but he at once adds the exhortation, Let love abound more and more.

Paul had the underhold on the inferiority complex. Instead of saying to the victims of this obsession, Brace up, you are as good as the next man, and probably better; he said, The trouble with you is that you are probably much worse than you think you are, you may be even as weak a brother as I am. I know that in me, that is in my flesh, dwelleth no good thing. But I can do all things through Christ which strengtheneth me. And he likewise is "able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work." This

brand of digitalis is a much better heart stimulant than that commonly used.

The secret, says Paul, is to get within the pull of the gravitation of the love of Christ. That will lift up any paralytic from his couch. Hence the one thing needful is to look continually to Him.

But it is important to note that one of Paul's ways of looking to Christ was to scan the face of every brother for any lineament of the Master's countenance that he could find, and he felt that he was thus learning directly from Christ. This kept his mysticism healthy. His thought that we are all members of the body of Christ and every one members one of another, is central in his teaching and important for the self-sufficient and superior young collegian. Paul was the most gifted man of the early church, but a part of his genius was his ability to get inspiration from everybody. He had a hound's appetite for anything he could learn from the humblest man. This was his way of being a high church man. The weakest witness to Christ was to him a sacrament. Despise not prophesyings, said he, no matter how much they may bore you; but of course you need not believe them all. Prove all things, hold fast that which is good. Take the poorest sermon as a kind of bran biscuit that supplies the needful roughage for your diet.

In these days when a college student's room is fairly papered with the word relativity, his heart is warmed by learning that Paul also was constrained to say, We know in part and we prophesy in part. This terrifically positive

man was conscious of the fact that his ideas like flowering plants would soon need repotting, not because he had come to doubt them, but because they were more vital than he had supposed. But of course this enlarged interpretation need in no wise lessen a man's faith, hope and love. It should increase them. Students should be made to realize that instead of being a cause for uneasiness, a sense of the relativity of our conceptions is an invariable accompaniment of their reality. An authentic vision of God always does two things for a man. It greatly reassures him, and at the same time it vividly impresses him with a feeling that he has a very inadequate and imperfect hold of truth. The experience of Paul is good medicine for the undergraduate amid the terrible strain to which the kaleidoscopic shifting of our modern ideas constantly subjects him.

To get this very important idea across to undergraduates I often use an illustration which will seem kindergartenish in this presence. I imagine a small boy to have a present of a very young Newfoundland pup. Forthwith he assigns him a little box for sleeping quarters. But the dog soon outgrows it. Then he gets him a larger box. But being a Newfoundland pup he soon outgrows that. And so the boy must keep getting larger and larger quarters for his dog. But while he is continually changing his creed concerning the nature of the dog, he still has the dog all the time. Indeed he has more and more dog. Which thing, I say to my students, is a parable.

TEACHING APOCALYPTIC*

PROFESSOR AMOS N. WILDER, *Andover-Newton Theological Seminary*

In teaching any phase of history nothing is more important, it seems to me, than to bring home to the student a certain paradox that bears upon our understanding of the men of other times. It holds particularly in the

teaching of apocalyptic. This paradox is that men of other times are completely different from ourselves and also very much like us. The first truth is the one we are most likely to forget. But in order to understand an

*Read at the Annual Meeting.

ancient people like the Hebrews or a distant people like the Japanese we can best begin by recognizing that we cannot understand them. If a student comes at the study of apocalyptic with this salutary caution he is much more likely to give it the completely humble and earnest study it deserves.

My brother Thornton has dealt with this question of the strangeness of ancient peoples as it bears on the art of biography. It is impossible to evoke truly the portrait or life of a figure of ancient Greece, even in the cases of those men concerning whom we know something. To realize this, he says, you only need to recognize the impossibility for any modern of giving a fully sympathetic appreciation to some every day assumptions of an Attic citizen. Take for example the exposure of female infants or the authority of the Delphic Oracle. A modern simply cannot put himself in the place of an Athenian of the fifth century. Similarly a modern cannot put himself in the place of a man of the Middle Ages. The naive concrete unquestioned belief of that time in Hell and Purgatory with the sale of indulgences based on it represents a mentality that is really something we cannot begin to appreciate at all from the inside. We say that we use historical imagination to understand the ancient Greek or the mediaeval mind or the ancient Hebrew, and we say that we profit by the observation of contemporary groups in whom survive similar outlooks. But we should recognize that in its deeper recesses, in its fundamental Weltanschauung, in its peculiarities of sensibility and imagination, the ancient Hebrew remains a stranger to us.

What has been said is a salutary bit of pessimism as regards any Old Testament study, and the study of the prophets will be wiser the more it is borne in mind. But we are concerned here with the apocalyptists. We can well begin with our students here by saying something like this. "Here we have a considerable number of writings and fragments from late Judaism and early Christianity which

reflect one of the most alien moods and alien literary types of that alien culture. They are, however, involved in the most important contributions that time has had to give to the world. It is, therefore, a supreme challenge to the most painstaking and sympathetic kind of study." Bringing it to the student in this way, one may hope to disarm their initial impatience with it, born out of the false assumption that everything they study should be easily understandable to an enlightened Anglo-Saxon twentieth century mind.

At this point the student can be encouraged by the other side of our initial paradox. The men of other times are, in certain restricted areas, very much like ourselves. Those restricted areas, fortunately, are not always the least important. Even the alien Hebrew or Greek whose sensibilities and whose type of imagination are beyond our ken had movements of the mind and spirit not unlike our own. At this point the most important suggestion that I can make as regards the teaching of apocalyptic comes in. We should show by illustrations from other times and religions that the essential impulses and convictions found in Jewish eschatology are not peculiar to the Jews but are universally human. The student should be made to realize that though under an alien form and though alien even in substance very often, yet he is here dealing with the human spirit in one of its most characteristic moods and expressions. Is that hard to prove? I will give some of the illustrations from non-Jewish life and literature which I bring to my students to prove this.

One of the essential convictions found in apocalyptic is that of the inevitability of judgment. It proceeds out of two observations. On the one hand God is righteous. On the other, the world is evil. Judgment is therefore inevitable. The more vividly these two contradictory truths are realized the more certain it is that judgment is due. The omnipotent holy ruler of the earth, known as a certainty in personal religious experience, will

not long endure a state of things so contradictory to his nature. The more acute the evil situation grows on earth the more crying the anomaly becomes and the more inevitable becomes the divine action. Thomas Carlyle gave expression to this germinal insight of apocalyptic in some such words as these: "When I consider the cruelties and oppressions and faithlessness practised by men, I tremble to recall that God is just." One can find further illustration of this thought in all those passages of poetry like Lowell's *The Present Crisis* which insist on the ephemerality of evil.

The positive side of this same aspect is equally universal. Recognize the infinite resources of the holy God, recognize what I like to call "the armouries of grace" (with a reference to Job 38:22-24*) and nothing is too good to hope for for those who are on God's side in the tribulation and in Armageddon. What those good things may be is always beyond the power of man to describe. These things have not entered into his heart to conceive. Every age and time and dreamer has his own poetry and myth to represent it. The Jews with their deep faith at its best struggled to put into words the intimations of man's immortal destiny that they felt obscurely. I like to quote the lines from the Divine Comedy where Dante on the brink of new revelations of life and bliss says, "I felt my brow weighed down by the splendor far more than before, and I was struck with consternation and amazement at the unknown things to come."[†]

But a more strictly characteristic note in the apocalypses and a more difficult one to explain is the idea that such judgment and such reward are to take place immediately. I try to illustrate this first from the experience of many of us in the times of the war. I find

a universal law that in times of crisis and sacrifice for what appears to be the right, men tend to foreshorten the future. The goal of man's endeavor by some interesting mirage of faith appears just beyond our present travail. So it was in 1917 and 1918. Our last efforts of self-denial and prodigious endurance were sustained by the glowing assurance that we were bringing all wars to an end, that the Millennium was just around the corner. The more devout the sacrifice and the more desperate the extremity, the more vivid was the hope. I do not think this was all illusion. It is a true and providential faculty residing in the heart that in the hour when supreme efforts are demanded it has the power to see eternity in an hour, and to reach forward by faith to the far-off interest of tears. It seems to me that this trait of human nature is all the explanation we need for the hope of Daniel, of John the Baptist, and of Jesus that the end was not far off. They saw eternity in an hour.

Further illustration of this foreshortening of the future will be found in the mood and outlook of the Puritans in the sixteenth century. They sustained themselves in their costly struggle against what seemed to them to be the later Babylon of heathenish tyranny, or against the rigors of exile and the wilderness, by the conviction that upon them all the end of the world had come, and that the brief hour of suffering would give place to the realized Kingdom of Christ. Their very disillusionment afterwards, in England, throws light on their earlier mood. "The poem of Milton (*Paradise Lost*)," says John Richard Green, "was the epic of a fallen cause. The broken hope, which had seen the kingdom of Saints pass like a dream away, spoke in its very name."[‡] The colonists in New England maintained their hopes longer and built the Holy

*"Hast thou entered the treasures of the snow, Or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, Against the day of battle and war?"

†quando io senti a me gravar la fronte
allo splendore assai piu che di prima,
e stupor m'eran le cose non conte: Purg. XV:10-12.

‡A Short History of the English People. Closing page of ch. VIII.

Commonwealth into the realities of the state. Note this quotation from Thomas Hooker as evidence of the apocalyptic mood that sustained them. "These are the times drawing on, wherein prophecies are to attain to performance . . . These are the times, when the knowledge of the Lord shall cover the earth as the waters the sea . . . these are the times when people shall be fitted for such privileges, fit I say to obtain them, and fit to use them . . . This being the season, when all the kingdoms of the world are becoming the Lord's and his Christ's; and to this purpose He is taking to Himself His great might, which heretofore He seemed to lay aside . . ."[†]

Speaking of the apocalyptic anticipations of the Massachusetts colonists, Herbert W. Schneider says, in *The Puritan Mind*: "... the great gulf that separates their minds from ours lies not so much in their habits of thinking as in the body of so-called facts or data out of which their thinking proceeds. For us, human history begins with the anthropoid apes and is organized about the idea of the gradual development of modern civilization out of the life of primitive man, a process which we sometimes call progress, sometimes merely evolution, and which we believe will continue until human life disappears from this cooling planet. No doubt there is more myth and imagination in this picture of history than we are conscious of; future generations may soon be entertained by it, regarding it as another of those pretty myths and epics on which the human mind feeds. On the whole, however, it is constructed out of the facts and records of experience in so far as these have been discovered to us. But the so-called facts and records which were available in the seventeenth century were radically different, and the resultant picture of history was also radically different."^{*}

Schneider's remarks carry us over to the

last trait of apocalyptic that I wish to illustrate from non-Jewish sources, namely the form in which it is cast, rather than its essential moods and convictions. The convictions will be cast in a form and in ideas suitable to the age. I came across what seems to be to me a most felicitous illustration of this fact, as well as of many of the other aspects of apocalyptic in a passage of R. H. Lowie's *Primitive Religion*. It is an account of the prophecy in 1889 of Wovoka (Jack Wilson) of the Paiutso tribe of American Indians of Nevada. I quote from Lowie: "It seems that at the time of a solar eclipse, probably on January 1, 1889, Wovoka fell asleep during the daytime and was taken up to the other world, where he saw God and all the dead of long ago who were happy and young, playing at their old games and engaged in their old occupations in a land of joy and plenty. After showing him everything, God bade him return with a message of peace, goodwill and moral exhortation. If the people obeyed instructions, they were to be reunited with their dead friends. They were to practice the dance revealed to Wovoka in his vision. 'By performing this dance at intervals, for five consecutive days each time, they would secure this happiness themselves and hasten the event'." An early Cheyenne delegate also reported: "'He told us that all our dead were to be resurrected; that they were all to come back to earth . . . He spoke to us about fighting and said that that was bad and we must all keep from it; that the earth was to be all good hereafter, and we must all be friends with one another . . . He told us not to fight or quarrel or strike each other, or shoot one another that the whites and Indians were to be all one people'."[‡] Lowie goes on to say that his prophecy was the main antecedent of the Ghost Dance of the Teton or Sioux reservations of Western Dakota. Among this people the prophecy was transformed into an

[†]Survey of the Summe of Church Discipline, London, 1648, Preface, cited in Schneider, *Puritan Mind*, p. 28.

^{*}N. Y. 1930, pp. 10-11.

[‡]N. Y. 1924, pp. 191-192.

expectation of the defeat of the whites and a return of the old conditions with abundance of game, in accordance with the bitter grievances of this people at this time. I find here a most interesting illustration of another feature of Jewish apocalyptic; the occasional submergence of its ethical motives by particularist grievances and nationalistic loyalties.

You will have noted in the account of Wovoka's prophecy the elements of vision of the heavenly world, an ethical message, a

promise of resurrection and of a better world. All of it is cast, of course, in the language and ideas of the tribe, with some admixture of Christian elements. Even the later materializing and debasing of the message is evidenced. It seems to me to be a very helpful illustration almost from our own time of aspects of apocalyptic that are universally human. Such illumination of biblical eschatology from other times and peoples seems to me to be half the battle in teaching it effectively.

TEACHING THE FOURTH GOSPEL*

PROFESSOR MARY ELY LYMAN, *Barnard College*

The group assembled here represents a number of different kinds of institution and a variety of types within each kind. I want to ask you, however, to allow me to confine my discussion to the teaching of the Gospel of John in the undergraduate college, and to assume a Department of Religion of such size as to allow for the offering of a major. Our question then centers about the place of a course in the Fourth Gospel in a major in Religion, and the nature that such a course might assume.

By way of approach to this question, let us look for a moment at the treatment of the gospel in the introductory course or courses. Procedures differ as to the structure of undergraduate departments. Some departments prefer one general orientation course in the whole field of religion in which the various aspects of the study—historical, literary, psychological, and philosophical—are presented with the aim of relating them, one to another. In such a course, the literary field would occupy but a small portion, and the literature of both the Old and the New Testament would have to be handled in so summary a form that individual books could have only slight notice. For the New Testament, books would probably be grouped according to literary type, gospel, chronicle, epistle, homily and apocalypse. Even

in such a condensed survey however, I should advocate discrimination within the first group. The traditional classification has tended to obscure the real nature of the Fourth Gospel and the task of literary introduction in this case is to rescue this work from its assimilation to the other gospels and allow it to be itself. We have a parallel case in the Old Testament canon in which the book of Jonah is grouped with the prophetic books, a classification which confuses rather than assists the reader. No survey course should be so swift or so condensed as to forbid this necessary task of introduction.

In some college departments, a different plan is followed in introducing the student to the study of religion, the introduction course being offered in more than one unit. It is then possible for the student to approach the field of religion with some selection from the first in the range of his interest. Mount Holyoke with its four-fold introduction course: (1) The Bible as Literature, (2) The Social Approach to the Bible, (3) The History of Civilization in Palestine, and, (4) an Introduction to the Study of Religion, an examination of its various approaches,—offers a wide range of selection in the means of acquaintance with the field. Several colleges offer a

*Read at the Annual Meeting.

two-fold introductory course, one section emphasizing the literature and the other history, as at Barnard, or one section literary and the other philosophical as at Vassar. In such a situation, the literary introduction offers a chance to place the Fourth Gospel from the first in its proper setting in the literature of the Christian movement. Whether or not a chronological order is adopted for the course as a whole, I believe that this particular writing needs to be put in a setting where its contrast in thought with the apocalyptic emphases of Revelation can be made effective, and where its unique literary features as an interpretation of religious experience, and an adaptation of Christianity to the Graeco-Roman world at the end of the first century can be realized. In my own teaching of the introductory course in the New Testament, I have come to feel that strict adherence to the order in which the writings appeared is less effective than a modified chronological order. I like to start with the Synoptic gospels as the writings which furnish us with the story of the life that was the impetus for the Christian movement, to follow them with Acts and the letters of Paul as the records of the early church, and then from there on to proceed in the order in which the books appeared. This procedure necessitates many reminders about the time relationship among the writings, but on the whole the advantages seem to me to outweigh the disadvantages. For the Fourth Gospel, however, the time element is so important an item for the understanding of its character and intent that it seems to me vital to present the book in its proper sequence in relation to the other books.

Having touched on the place of the gospel in the introductory course, let us now turn to the question of a course devoted to the gospel by itself. Whether or not such a course is offered depends on many factors in the situation, such as the size and interests of the staff that man the department, the proportional emphases on literature, history, philosophy, psychology in the setup of the courses and the

leanings of those who go in for advanced work. In general, however, I believe that a course in the Fourth Gospel is a desirable one to include in the department offerings. It affords peculiarly rich material from the point of view of history as evidence of the developing life of the church, from the point of view of literature as a classic expression of the religious life, from the point of view of philosophy both as itself an example of early Christian philosophical thinking and as a point of departure for the discussion of the philosophical values in religion, and finally from the point of view of religious experience as having permanent meaning for the nurture of the spiritual life. The place of such a course in the sequential work of a major in religion would naturally be among the offerings of the intermediate or advanced grade of work. My preference would be for the advanced group, which would allow the course to be preceded not only by the Introductory course in the New Testament, but also by the courses of the next grade, such as the Life and Teachings of Jesus, the Work of Paul, or perhaps a more general course in the development of the Christian movement, such as Early Christianity in the Hellenistic World.

With such a background the student would be ready for any one of three types of study of the Fourth Gospel, or if it were preferred a course which combined all three: (1) a study of the gospel as revealing of the historical situation at the close of the first century, (2) a study of the ideas of the gospel, (3) a study of the gospel as a record of religious experience. Since the needs and interests of those who made up the class are the determining factor in planning the course, I am going to content myself with the mere listing of certain topics or questions which I think might be employed in each of these three types of course, in the hope that some selection from them or some combination of them might be made by those of you who are interested to carry this question out in practical ways.

1. The study of the gospel as revealing of the historical situation at the close of the first century:

The Church at Ephesus and its Leadership both a backward and a forward look

The Baptist party—evidence as to its importance in the Gospel's treatment of John the Baptist

Miracle and Healing in the Hellenistic World; its association with Religion.

Miracle as handled in this gospel compared with the treatment in the Synoptics

The Adjustment of the Church to the delay of the Second Coming II Peter and the Gospel of John

Docetism and other forms of Gnosticism—What light does the gospel throw on the church's resistance to these forms of thought?

The climax and decline of Apocalypticism—Revelation and the Fourth Gospel

The beginnings of Apology—The Gospel as transition from chronicle to apology

Leadership and the Growth of Organization in the Early Church (this topic would imply the use of the Epistles as well as the gospel of John, with their revealing data about the period of transition from itinerant to local leadership)

The Use of the Sacraments in the Early Church.

2. The Study of the Ideas of the Gospel

The Gospel's idea of God—its use of the correlatives "the Father" "the Son"

The Gospel's idea of Christ—compared with the Synoptic Jesus

the place of miracle in his ministry

his function as Logos

his mission and the relation that his death bears to it.

Eternal Life in this Gospel, its relation to the Kingdom

The Gospel's correction of Apocalyptic Thought; the Judgment

the Second Coming as related to apocalyptic; Eternal Life

The Gospel's Thought about the Spirit

The Gospel's Thought about Salvation; its relation to the New Birth

The Gospel's relation to Paul's thinking

Ethical Interests in the Gospel—compared with the Synoptic teaching and with Paul

Universalism and the Beloved Community

3. The Study of the Gospel as a Record of Religious Experience

Since this type of study is less common than the other two in undergraduate circles, I

should like to say a word by way of introduction to it before I submit the topics that I have in mind. I think of this type of study as offering opportunity for the examination of the gospel as a religious classic, one that is frankly appreciative in aim. In this document we are dealing with an example of the great literature of the race, and I believe that there is great reward for students in facing it as those who wish to understand, appreciate, and enter into it as a religious classic. The topics that I have listed below combine an emphasis on artistic values with the search for an understanding of the gospel's religious message.

The gospel as an aesthetic interpretation of religion

The artistic values of the prologue; the absence of the term "Logos" in its philosophical sense in the body of the gospel; is this a strengthening or a weakening of the effect of the prologue?

The narrative skill of the gospel; its use of circumstantial detail; its appeal to feeling through narrative

The Gospel's handling of persons; compared for example with the personages in the dialogues of Plato

The gospel's use of history; its use of events as symbols.

The language of the gospel; its imagery, its realism

The symbolism of the gospel

The gospel as a permanently significant expression of religious experience

The gospel's mysticism; compared with typical Hindu mysticism, Medieval mysticism, the mysticism of the mystery-cults, Pauline mysticism.

The gospel and other expressions of Hellenistic religious life; for example the story of the initiation into the Isis cult in the eleventh book of the *Metamorphoses* of Apuleius.

These topics make no claim to exhaustiveness. They are merely a few suggestions which I hope may be discussed and supplemented by the group. In the last analysis each of us has to make his own teaching a very individual affair. When I think of offering suggestions about the teaching of the Fourth Gospel, my thought turns inevitably to two cherished courses in this field that belong to my own student days. Both of them came in the period of my graduate work, but to me

they have significance for all teaching of the gospel for both of them had that quality in them that makes teaching a fine art.

One was a course in this seminary with Professor Frame. It was an advanced course and the group was small enough so that we went to Professor Frame's study for our meetings. The task of the course was a close, careful examination of the text of the gospel to discover its meaning. It was detailed, thorough, painstaking work, exacting from us novices every ounce of critical ability that we possessed, and compelling us with every meeting to try to develop more. The course was a practical working demonstration of what it means to try to understand an ancient document. Its teaching was a constant summons "to sit down before fact as a little child" and learn. It cultivated humility before the ranges of knowledge that there are to be appropriated, at the same time that it kindled aspiration to acquire the tools for accurate and scholarly workmanship. Because we felt ourselves to be in the presence of a real master, we were quickened to effort, and encouraged to a scholarly patience beyond anything possible to us without him.

The other was a course with Ernest DeWitt Burton at the University of Chicago—the last seminar that he gave before he laid down his teaching for the work of the presidency of the University. The subject of the seminar was *The Theology of the Gospel of John*. Its method was to study the gospel in the large, estimating its contribution to thought, both in its own time and now. It laid the burden of

investigation upon the group, and we were encouraged to criticize each other as fully as we would. When a paper was presented, one of the group was critic of the paper and chairman of the discussion upon it. In the last few minutes of each session, Dr. Burton came into the discussion as critic both of the paper and of its critics. With so much of the actual matter of the course handled by the group, the teaching rôle became that of advisor, encourager, and critic, and that rôle, Dr. Burton carried out to the full. He always impressed us as the member of the group most eager for such results as our papers brought to light. He never spared our feelings when we did less than our best. He never failed to show up a faulty argument or a weak position. His criticism was exacting and often we trembled when we read before him our efforts whether of production or criticism. But always we were sure of that eager, searching mind. The objective results were what it wanted, and what we in its presence came to want for ourselves.

In method these two courses could have differed from each other more radically than they did, but they had this in common that they stimulated interest, challenged thought, stirred appreciation, and made the study of the gospel a vital and absorbing experience. For me they resulted in my wanting to take this gospel as my special field of study for life. I cannot tell you how it was done but I know it is the kind of teaching that I want to learn to do when I handle with my students this gospel or any other piece of the Biblical Literature.

TEACHING THE NEW TESTAMENT FOR RELIGIOUS VALUES*

PROFESSOR ERNEST FINDLAY SCOTT, *Union Theological Seminary*

The New Testament is a book of religion, and the chief purpose of teaching it is to impress its religious message, just as the chief purpose of teaching Shakespeare and Milton is to cultivate the feeling for poetry. How is the

New Testament teacher to interpret the book religiously? Young people are notoriously impatient of anything like preaching, and the surest way to give them a distaste for the New Testament is to make them feel that you are

*Read at the Annual Meeting.

aiming at their moral and spiritual improvement. It is not that they are frivolous or Pagan. On the contrary they have keen religious instincts, about which they are very sensitive. Their notion is, and I agree with them, that piety is out of place in the classroom, and any parade of it makes them ashamed and uncomfortable.

The New Testament instructor, however, can teach religion without appearing to do so. This, indeed, is his unique privilege. In a quite human and natural way, without any preaching or moralizing, he can be a religious influence.

The reason is that the New Testament is itself the greatest of religious books. You do not need to put religious meanings into it, for they are there already, and when you try to make them more emphatic you only spoil their effect. The one task of the teacher is so to present the New Testament that it may speak for itself.

For one thing, the book and the various parts of it have to be put in their proper historical setting. Make the student feel that this is the most interesting of all books, as indeed it is; and he will want to understand what it says. Make him feel, too, that he is dealing with a very great book. I have known teachers so anxious to be open-minded that they dwell on all the short-comings of the New Testament and belittle it, leaving the impression that it must not be taken too seriously. It is well to be critical, but you need to make it perfectly clear that this book, on its own merits, is one of the supreme achievements of thought and literature. If you cannot see that, you ought not to meddle, I will not say with the Bible, but with any subject that calls for spiritual appreciation. Arithmetic or geography will be more in your line.

Again, when you have given the right approach to the New Testament you have to explain the actual meaning of each given passage or incident. Refrain from pious comments, but see that the thought itself is prop-

erly understood. Perhaps you may merely point out the exact force of a word employed, or of the tense of a verb. The intelligent student will at once see how this illuminates the meaning. Your business is to supply the scholarly explanation, and he will draw the religious inference for himself. If he feels that you are trying to thrust it on him he will resent the slur on his capacity, as well as the obvious effort to edify him, under cover of imparting knowledge.

In one way, however, the teacher can enforce religious values quite unobtrusively, while confining himself to his proper work. The New Testament often conveys its message under ancient forms of thought which have ceased to be fully intelligible. It is part of the teacher's duty—indeed, it is his chief duty,—to explain those ancient ideas in modern terms. In the writings of Paul, more especially, there are many truths of permanent significance which mean little to us as they stand. It should be the task of the teacher to go behind the immediate thought and show that there is something in it which belongs, not to the historical vesture, but to the substance of religion. So far from resenting a diversion of this kind the student will welcome it. There is no keener intellectual pleasure than to discover a vital meaning in some statement that on the face of it is dull and antiquated. I can remember how my own interest in the New Testament was awakened in my first year at the university, when I attended a class on Galatians, for the study of later Greek. The teacher was Mr. MacEwen, who afterwards became very eminent as a church historian, and every now and then, after explaining the Greek, he would throw in a remark: "Paul has here expressed himself rather strangely, but you see what he means." Then, in two or three sentences, he would suggest the underlying religious idea, and we all felt a glow of discovery. There was all that hidden treasure under the crabbed old text!

I have often thought since that it might be well for us teachers to pay more attention to the *difficult* New Testament writings. For a hundred courses on the Synoptic Gospels there is scarcely one on Romans or Hebrews or Ephesians. Yet it is just such writings which afford us the best opportunity for teaching religion. They demand explanation; they have no meaning for the young student unless you re-state their argument in terms he will understand. In order to be academical your teaching of them needs also to be religious.

The great aim of the teacher, I would repeat in closing, is to enable the New Testa-

ment to speak for itself. If you make clear to your students just what it says, it will take care of its own religious values. Incidentally you will get benefit for your own religious thinking. The worst of the preaching type of teacher is that he usually preaches his own ideas. He is full of some gospel, social or philosophical or evangelistic, which he insists on importing, on every occasion, into the books he professes to study. If we could make it our aim simply to understand and teach what the New Testament says to us, we should impart more of true Christianity to our students, and perhaps learn more about it ourselves.

ETHICAL EMPHASES IN TEACHING THE NEW TESTAMENT*

PROFESSOR JAMES T. CLELAND, *Amherst College*

In presenting this subject I assume that there is no need for me to outline the ethic of the New Testament; but I hope to interest you in four aspects of it that I find, in my teaching at Amherst, need emphasis. And let me say quite definitely at the outset that my sources for the ethic of the N. T. are the Synoptic Gospels, for two very obvious reasons. First, the N. T. course I teach is based almost entirely on the Synoptic Gospels, and I am more at home there than anywhere else in the N. T. And second, the interest of the early Church, as outlined in the Fourth Gospel and in the Epistles, was centered on a doctrine of Jesus' person and of the divine life which he imparted, rather than on the moral law. The ethical teaching of Jesus was subordinate to the mystical experience.

The four aspects to be emphasized are as follows:

I. The religious and ethical teaching of Jesus must not be separated.

That to many of us is a self-evident fact: but it is a difficult thing to drive that axiom into the minds of certain students. Tell them that Christianity is an ethical religion, but that primarily it is a religion and not an ethical

system, and they will mutter "orthodoxy". Make explicit that the centre of Christianity is God, and not man or an ideal society, and they will murmur "Fundamentalist". To some students, eager to live the good-life, a theology is not of vital importance. "The Sermon on the Mount sans God" is a sufficient slogan to sum up and herald their viewpoint. Maybe it is sufficient for the good-life;—I doubt it; but it hardly epitomizes the Christian Ethic. To another group theology is of moment, but some cannot with honesty believe in a Father-God, and others, of philosophic disposition, will not accept the ethical dualism and metaphysical monism of Christianity. Yet both factions desire to give their allegiance to the social-program of Jesus. It takes more than mere reiteration to make young optimists realize that for Jesus a friendly universe was of basic importance. One can, and one must, warn them in love that when the impetus of the morning dies away there is apt to come to the non-theist a weariness and a failure of nerve that creates tired radicals, that leaves behind the arm-chair cynic and the Stoic-suicide. The glory of the New Testament ethic is that it carries the assurance of an "ultimate

*Read at the Annual Meeting

decency of things", because God is for us.

II. Jesus demanded the finest from contemporary ethics.

This does not mean that, in the tenor of an advent sermon, we should stress conscious divine preparation, or, make use of that over-worked concept "the fulness of time", which at the best is self-evident and at the worst is blethers. It is a realization that Jesus made a clear demand on his disciples that they start off mentally and morally in good condition. It is not wise to assume that students appreciate that fact. Many come to the class-room with a misunderstanding of "Love", "Meekness", "Brotherhood" uppermost in their minds, and cheerfully assume with Nietzsche that "Christianity is a slave morality". They are junior Carlyles "with a sentimental admiration for the rough-handed man of action" (Inge). It is well for them to realize that Jesus demanded from his followers the mental and moral training that the finest of his non-followers possessed. This is clearly brought out in what one student called the "non-Christian parables" of the Wise and Foolish Virgins and the Unjust Steward. There we find Jesus demanding two virtues that made for success even in non-Christian societies, namely, preparedness and shrewdness.

In teaching I have found that students were surprised that Christian morality assumes these virtues. I do not mean merely that it comes as a welcome relief to the man who has his athletic letter and had hoped that there might be such a thing as muscular Christianity, nor to the anaemic spirit who at last has an argument with which to counter the fraternity Nietzsche in bull-sessions. I am thinking of the sober, well-rounded youth who hopes to make use of body, mind and spirit in coordination. Such a student finds renewed life in this thought. Dean Inge* writes "The ethics of the Gospel appeal to those who are children in malice, but full-grown in understanding". And as Principal Garvie used to chuckle, "A

man is not more pious because he is a fool".

I find that students are glad to discover that.

III. There is a historical and a non-historical element in the Christian Ethic.

Such books as Simkhovitch's "Toward the Understanding of Jesus" and W. B. Denny's "The Career and Significance of Jesus" have put Jesus into his historical environment. He was bounded by Palestine, we might almost say by Galilee: his interpretations were governed by the historical, economic, and religious atmosphere of the first century A. D. He was a prophet, and like a prophet he spoke for his own time. Therefore, when we study his ethical teaching as narrated in the Synoptic Gospels we study a historic solution for an immediate pressing problem. Though "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" conjures up for many of us the Macintosh Case, it is primarily a historical statement that extricated Jesus from an awkward difficulty. Jesus did not teach in a vacuum: there is a historical element in the Christian-Ethic.

Then, has the Ethic of the N. T. a present significance, which we must recognize in our teaching? Let me recall a personal incident. Returning to Scotland from Union Theological Seminary in the Autumn of 1928, having majored under Harry Ward and having caught the infection, I accepted a teaching Fellowship in the Divinity Hall of Glasgow University, where I was a kind of theological bell-hop. In one capacity I was asked to lecture on Christian Ethics, because the Professor, who should have taught this subject, confided in me his belief:—"There is no such thing as Christian Ethics." I was staggered, but, invoking the Harry Wardian daemon in my soul, I plunged into the subject.

Yet to some extent that Scots theologian was right. There is no such thing as Christian Ethics in the sense of a final body of rules, a completed code, an infallible guide-book to the New Jerusalem. We have to confess that in

*W. R. Inge, "Christian Ethics and Modern Problems," p. 76.

many of our social problems we cannot find in the N. T. the aid we would so welcome. As Holtzmann remarks, though with some overstatement:—"To speak of the economics of the N. T. is as impossible as to speak of its dietetics, its astronomy, or its meteorology."

That is no new problem for us teachers: and yet it is an ever-new problem for students. Every class seeks guidance on Christian lines, and does not hesitate to ask for, at least, a discussion on the Christian solution of a specific present-day problem. There is a non-historical element in the Christian Ethic. And real problems arise when the historic solution does not seem adequate, e. g. an interesting question has been raised in recent issues of "The Christian Century" by its editors and Dr. E. Stanley Jones with regard to "social reconstruction," in the missionary program. Has "social reconstruction" a place in the Christian Ethic? Should we as Christians work for such a consummation? A good case could be made for the fact that man had nothing to do with social reconstruction in the Church of the N. T. That was God's concern: the Christian had two other interests "individual reconstruction" and "social service", a position still held by some branches of the Church to-day. Then, cannot the Christian Ethic include social reconstruction with man as an agent, to-day? Yes, provided we recognize one thing that the Christian Ethic is not a system, but an attitude due to the apprehension of God in the individual soul, as Jesus would have said; or to being *en Christo*, "in

Christ," in Pauline language. It is inspiration leading to action, and not the logical working-out of understood premises.

Follow out this line of thought and we get spiritual anarchy, an individualism, not necessarily rugged, but yet an individualism, whose ethical path cannot be posited with assurance.

Both these aspects, the historical and the non-historical, require emphasizing: my problem has been to tie them together, without becoming a literalist, or a fantastic dreamer.

IV. The Christian Ethic is aristocratic.

Perhaps I should not use 'aristocratic': but I know no other word as good. Historically, Jesus realized that his appeal was not for all men. Some preferred the Zealot outlook; others enjoyed the Sadducean compromise or the "wait and see" policy of the Pharisee. The Christian way was narrow and few there were that found it.

And we know that the same holds true to-day. The inspired individual is a pearl of price, an inspired society a rarity. Christianity is a stern creed; its demand is heroic and perfectionist. That fact I seek to emphasize. It is for the spiritual aristocrat, for him in whom the best rules. And not every student who studies the N. T. ethic is willing to accept its attitude. Some hold it to be false, based on wrong assumptions. Some cannot understand Jesus; he is a heroic fool. Others will not pay the price of discipleship. All are honest; they are not spiritual aristocrats.

These then are the ethical emphases I seek to make in my teaching of the New Testament.

*Quoted in W. R. Inge, *op. cit.* p. 70
*Read at the Annual Meeting.

EDUCATIONAL VALUES TO BE ACHIEVED IN TEACHING THE NEW TESTAMENT*

PROFESSOR WALTER BELL DENNY, *Russell Sage College*

"How does our work of teaching the Bible fit in with the ideals and aims of secondary and college education?" That is the question assigned to me to open up for discussion. Out

of such experience as I have had in teaching the Bible, let me offer two or three suggestions regarding our teaching technique that seem to me to have a bearing on the question.

I.

One of the serious difficulties we encounter in teaching the New Testament is the tradition of literalism. There are still large numbers of people who come into our classes to whom the words of Scripture are so sacrosanct that to all intents and purposes it is more important to memorize texts and phrases than it is to master ideas. Now, I hold strongly that language is the instrument of thought, rather than thought of language; and that means to me, practically, that there are no ideas that cannot be expressed in more than one way. For example, the phrase that I used to hear constantly from the lips of President King, "the sacredness of the person," the maxim of Kant, "always treat humanity, whether in thine own person or in that of another, as an end, and never merely as a means," and the teaching of Jesus, "your Father careth,"—what are these but three different ways of putting the selfsame truth? Or, again, to say, "I believe in the divinity of Christ," or to hear from across the centuries the Chalcedonian formula of the "two natures in one person," or to listen to Thomas in the Gospel saying to Jesus, "My Lord and my God!"—what are these but three ways of saying the same thing, namely, that Jesus has come to mean to one's religious experience just what God means? I think that, again and again, in all branches of the curriculum, we have to stress this truth that there is no idea that cannot be expressed in more than one way.

In the case of Bible study, the very prejudice that is still so wide-spread because of the tradition of verbal inspiration, makes the emphasis upon this truth all the more important. Students are more likely here than elsewhere to think that they have mastered the ideas of the Bible when they have only learned its language. Consequently there is need here for constant use of the paraphrase. Those sayings in the Bible which embody the outstanding religious and ethical values we want to teach, and whose very familiarity so often draws attention to their phraseology rather than their

meaning, should be restated by the student, in his own words; and, very often, in writing. Even those passages that are of secondary or indirect ethical and religious importance need, because of the antique and classical style of the English Bible, to be reworded in the simplest and most natural language to today. And even those passages which we wish our students to appreciate for their beauty of English diction and style, still need to be paraphrased, lest attention to literary beauty become exclusive, and the Bible become valued as a model of English rather than a book of great ideas. I think that anyone who tries to teach the great poets would endorse this principle, lest Milton and Wordsworth and Tennyson become valued not for what they say, but only for how they say it.

I suggest, therefore, the incorporation into our various New Testament courses of a carefully graded series of deliberate and thoughtful exercises in paraphrasing. One might begin with the rewording of passages merely to make sure that the meaning of words and idioms is recognized. For a single example, take Dr. Moffatt's rendering of Genesis 27:46. The Revised Version reads: "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth." Dr. Moffatt puts it: "And Rebekah said to Isaac, These Hittite women tire me to death!" From this sort of exercise there may be an advance towards efforts to restate the great ethical and religious truths of the Bible in the student's own language. Let a class, for example, be asked to hand in a written rewording of what Paul was trying to say in the last verses of Romans 8, or in the middle part of 1 Corinthians 13, or what idea Jesus was trying to communicate in some familiar saying in the Sermon on the Mount. And always, of course, let these exercises be understood, not as an attempt to improve upon the literary style of the Bible, but as a training in the mastery of ideas, and in the clear distinction between an idea and its expression in words.

I have said a hundred times to students in philosophy and ethics as well as in the Bible, "There is just one way you can check up on yourself, and really know whether you are only skimming, or really grasping the idea behind what you read, and that, is actually to restate the thing your author is saying to you in language other than that in which he says it." The very nature of Bible study makes our part in the curriculum of exceptional value in this educational task of learning to distinguish between truth and the form of truth. And the thorough learning of that distinction is one of the marks that distinguishes the thoughtful and judicious mind of really educated people from the dogmatic temper of the uneducated.

II.

Another problem which the teaching of the New Testament presents, when it is viewed as a part of the total educational process, lies in its peculiar use as a book for the study of history. For when we are studying the career of Jesus, or the story of Paul, or the beginnings of Christianity, directly from the New Testament, we are not studying a text-book, but a source-book. And the technique of teaching history from a text-book is quite different from the technique of the study of source-materials. Both kinds of study have their educational values, but these values are not the same; and each requires its own teaching methods.

The chief values of using a text-book in history may be summarized as follows: (1) the text-book furnishes the teacher with an outline, or plan, for the course; (2) the material presented offers a foundation for a unified discussion, with little or no entanglement in the critical problems involved in the establishment of the facts; (3) the pupil is assured of a certain minimum amount of material, already organized, and easily accessible; (4) the book furnishes a basis for definite and regular assignments. These values by no means shut the class up to a memoriter type of learning; a good text-book can serve thoroughly

the ends of the best sort of problem or project teaching. The main value of the text-book lies in the fact that its organization of sifted material eliminates a lot of technical difficulties for which the immature student is not prepared.

The outstanding values of the source-book, or laboratory, method of studying history, may be thus summarized: (1) the pupil's attitude toward the materials of his study is not a passive reading of a narrative, but the active exercise of his mind upon real problems which reflect at bottom the evolution of a people; (2) the source method can train the memory as well as any other method, and it can also train the student to search and compare and judge; in short, it carries him right into the workshop of the historian; (3) there is thus no escape here from independent, clear, and logical thinking; the spirit and enthusiasm of research are developed; (4) finally, immediate handling of source material gives a sense of historical reality, a vividness to the story of the past, that even the finest second-hand treatment cannot duplicate.

I am not suggesting any theoretical superiority of one method over the other. Each serves undoubted educational values. Practically, however, it seems clear that the source method requires a greater degree of maturity than the text-book method. If this statement is disputed, let me add what seems to me to be the alternative: if the source method is used with young and immature pupils, a disproportionate amount of time must be spent in teaching the proper way to study sources. It appears, then, that we are confronted with two demands: on the one hand, there is need and educational value in the cultivation of the analytical, critical, scientific approach; on the other hand, our ultimate aim is to make the ethical and religious values of the Bible real to the pupils' appreciation. These two approaches represent two quite different moods, or attitudes, which do not easily merge. In order to do justice to the Biblical material, the analytic attitude seems

unescapable; yet in order to achieve our highest aims of appreciation, we need a synoptic point of view. We may not forget that the largest and most vital element in our teaching of the New Testament lies in the field of value-appreciations rather than in the field of fact-finding.

III.

The nature and importance of these ethical and religious values have already been emphasized by others in our program. But it may be worth while to add a suggestion regarding the technique of the lesson in appreciation, as distinguished from the lesson in the mastery of facts.

There are educational philosophies which condemn the attempt to make appreciation of values, aesthetic or ethical, the object of a systematic effort. We are informed that "beauty cannot be taught", that ideals can only be formed indirectly and unconsciously, as an incidental by-product in the pursuit of other aims, that value-judgments are so variable and private that they are not a legitimate educational goal. Though somehow we still persist in believing that a well-written guide-book to the Metropolitan Museum of Art is of use, not merely as a catalogue for the frantic tourist, but as an aid to the leisurely seeker for beauty. And unless the whole modern movement of religious and character education is founded upon a false assumption, we seem committed to the belief that character is to be taught as well as caught. And both our admiration and our fears for the movies bear witness to our practical belief in the potency of lessons in appreciation.

To devote much time in our Bible courses, not to the mere mastery and recitation of information, but to the unhurried appreciation of the truths and ideals we find there in story and precept, is not a loss, but a gain. Such time spent in the presence of intangible and spiritual values will never yield results that can be checked up and measured in percentages and grades. Just as surely as we have assumed

that the chief part of our course is concerned with measurable reactions, we have failed to give the growth of appreciation its due place in our educational philosophy. The greatest enemy to our job, on the theoretical side, is the philosophy that Bible study can be evaluated in figures; and the most serious hindrance, on the practical side, is the inclusion of so much material into our courses that our program is under constant crowding lest it does not cover a certain amount of "ground". The great foe of the appreciation exercise is not large classes—large classes may even be more conducive to appreciative enthusiasm—but the sense of strain and effort that so completely negatives the appreciative mood.

For we cannot insist too strongly that the teaching that has appreciation for its aim calls for a technique that is radically different from the teaching which seeks the mastery of facts. In the field of arithmetic or physics we want all the concentration we can get upon the endeavor to obtain results that are measurable in terms of exacting tests and perceptual accuracy. But such categories are quite foreign to the realm of appreciation. To train students to make accurate judgments of fact is one thing; to train them to form adequate judgments of value is another. The one calls for the exercise of all those mental processes that are involved in careful observation, faithful reporting, and the employment of scientific method generally. The other calls for the exercise of those personal reactions to total situations that is the very opposite of the analytic mood. To confuse the two techniques is to fall short of the full educational opportunity that is ours in teaching the Bible.

It will not ordinarily be time wasted in a course in Bible study to devote a period or two to making sure that the student grasps the essential difference between mastering information and appreciating the great values. It is a distinction that will need to be recalled again and again. It is not only the key to the relation between historical criticism and religious

appreciation, but it is a basic distinction that underlies all the aims of education. To utilize our opportunity in Bible teaching to develop that sense of difference between the approach to the world of process and the approach to

the world of meaning, is to make an important contribution to the educational aims of our schools and colleges. For to know when and how to make that distinction is another fundamental trait of an educated mind.

EDITORIAL

The Annual Meeting

It was the best in the history of NABI. The attendance, the consciousness of fellowship in a great task, and the hopeful outlook for the future, all contributed to make it memorable. The presidential address, with its keynote that we live in a crisis, and that the God who helped our fathers to meet theirs is living still to help us to victoriously meet ours, was a masterpiece in biblical exposition and inspiration. It deserves its perpetuation in these pages and to be read by all our members.

The report of the secretary-treasurer is more than a record of the year's work; it is a challenge. There is one serious omission in the account of the annual meeting, due to the reticence of the reporter. It fails to state the warm expressions of appreciation that were voiced in the meeting in regard to the faithful and efficient services rendered by the secretary. It was he who was back of the promotion movement which has resulted in a phenomenal increase of our membership. Since the annual meeting, he has directed another movement, involving the sending out of 1710 circular letters to college teachers, which has already brought in over 100 new members, bringing up the membership to the highest total in the history of our Association, more than doubling it since the JOURNAL was started.

Methods and Tools

We all know of the emphasis that is being placed upon method courses in modern educa-

tion. Some of us are asking whether it has not come to be more important how to teach than what to teach. But we sympathize with the ideal not to grant a proficiency certificate to teachers unless they know something about methods as well as subject matter. There may be courses in methods of biblical instruction, but we have not heard of them. That they would occupy a useful place in the teaching of the Bible, none can question.

In reading over the material for publication in this issue of the JOURNAL on "Teaching the New Testament", we were struck with its value as a methods course in biblical instruction. The editors have had nothing to do with the selection of the topic or speakers; we are therefore free to say what we please. Here is a topic, none greater. The men and women who tell how to teach it are distinguished specialists in the field, experienced and successful teachers, representing foremost educational institutions. They speak not only with knowledge but with sympathy with the task as it effects both pupils and teachers, and always with view to further the highest object of education.

Books are our tools, and their selection matters much. Consequently, the book reviews in the JOURNAL seek to supplement whatever is said on methods. They are not merely literary criticisms, but they are written from the point of view of those who use the books in the class-room or in collateral reading, and the books are tested for what they contribute to the highest ends of biblical instruc-

tion. The reviews are guides to the choice of the proper tools.

In the influence we seek to exert on the choice of the right methods and tools for biblical instruction lies the justification of the existence of NABI and its *JOURNAL*. There exists no other instrument to fulfill this necessary function. Herein lies our plea for the cooperation of all who are engaged in our task.

ISMAR J. PERITZ.

Report of the Secretary-Treasurer for the Year 1933

The past year has been a period of activity and rapid growth for the NABI. Mention should be made of the loyal participation of various committees and individuals in the work of the Association. Professor Herbert L. Newman continued for the second year as chairman of the committee on college entrance credits for preparatory school work in Bible. Dr. Robert L. Kelly of the Council of Church Boards of Education has declared the study undertaken by Professor Newman and his committee the most significant attempted in this field. Volume I, Part I, of the *Journal* contained a report of the progress of the committee's work during the year 1932 and the *Journal* for 1934 will contain a statement of the accomplishments of the committee during 1933. The life of the committee has been extended for another year, with certain changes in membership, but still under the chairmanship of Professor Newman.

The prestige of the Association has been greatly enhanced by the brilliant programs arranged for the annual meetings of 1932 and 1933 under the able guidance of Dean James Muilenburg and Professor Elmer W. K. Mould, chairmen of the program committee for 1932 and 1933 respectively. Dr. Peritz has also expressed his appreciation of the work of the recent program committees, in view of the fact that his work as Editor-in-Chief of the new *Journal* has been greatly lightened by the

accessibility for publication of the excellent papers read at recent meetings. The interest of the programs to members of the Association and friends is attested by the increased attendance at our annual meetings over the past two years.

The outstanding event of the year 1933 in the life of the National Association of Biblical Instructors was the publication of its new *Journal*. Credit for the high quality of the the initial numbers should be given particularly to the Editor-in-Chief, Dr. Ismar J. Peritz, and to the Associate Editor, Professor Millar Burrows.

The publication of the *Journal* was decidedly a venture, particularly from the financial point of view. Friends of the Association expressed their admiration for the courage of those sponsoring the movement in such a way as to suggest a possible doubt as to the wisdom of such a procedure in a year of financial uncertainty. The actual promotion of the new publication was undertaken just before the closing of the banks last March. Nevertheless, the publication of the *Journal* has been highly successful from the financial viewpoint alone, to mention nothing else. One hundred and two members were added to the membership of the Association up to the time of the 1933 annual meeting. A certain amount of advertising was obtained to help defray the costs of publication. The added receipts from dues, together with the revenue from advertising, swelled the total receipts of the Association by an increase of 34% over the preceding year. While expenses of the Association naturally rose at the same time, due to costs of promotion and the actual publishing of the *Journal*, it may nevertheless be said that the Association is in better financial condition at the end of the year 1933 than at the close of the year 1932.

Mention should be made of the efforts of those who have assisted in the promotion of the new organ of the NABI. Professor George Dahl wrote twenty or more personal letters

to theological members of the Association, asking them in turn to write several letters of solicitation to prospective theological members. Principal Walter W. Haviland, later in the year, wrote 125 personal letters to heads of preparatory schools urging representation of their institutions in the membership of the NABI, as a result of which nearly a score of headmasters and teachers from private schools have been added to our roster. Then, too, the assistance of individual members who responded to the appeal of the Secretary-Treasurer and wrote letters of solicitation to acquaintances, should be recorded. One such member to whom the Secretary's request was forwarded while on Sabbatical leave in Europe did not excuse herself on grounds of absence from the country but wrote three letters soliciting membership from friends at home. While 102 new members were recorded up to the time of the 1933 annual meeting, the increase in membership is still mounting at this writing. The membership drive is just gaining momentum. Individual members of the Association are requested to continue their efforts. With increased enrollment it will soon be possible to publish the *Journal* more frequently, perhaps three times a year, making the publication a quarterly, with the omission of the summer issue.

The Annual Meeting

The twenty-fourth annual meeting of the National Association of Biblical Instructors was held at Union Theological Seminary, New York City, on Wednesday, December 27, 1933. In spite of the blizzard on the day preceding the meeting, which no doubt prevented some members from driving in from nearby localities, the attendance at the annual meeting was the highest that it has been for years. The excellence of the program provided by the committee in charge evoked the outspoken enthusiasm of those attending the sessions. The program was as follows:

MORNING

10:00 A. M.—

President's Address: "The Legacy of Israel and Our Heritage in a Time of Crisis."

Dean James Muilenburg,
University of Maine

11:00 A. M.—

Business.

Luncheon at Refectory Cafeteria.

AFTERNOON

2:00-4:00 P. M.—

A Symposium: "Teaching the New Testament."

Teaching the Synoptic Gospels. (Prof. Henry J. Cadbury, Byrn Mawr College.)

Teaching the Pauline Epistles. (Prof. Rollin H. Walker, Ohio Wesleyan University).

Teaching Apocalyptic. (Prof. Amos N. Wilder, Andover-Newton Theological Seminary, formerly of Hamilton College).

Teaching the Fourth Gospel. (Prof. Mary Ely Lyman, Barnard College).

Teaching the New Testament for Religious Values. (Prof. Ernest Findlay Scott, Union Theological Seminary).

Ethical Emphases in Teaching the New Testament. (Prof. James T. Cleland, Amherst College).

Educational Values to be Achieved in Teaching the New Testament. (Prof. Walter Bell Denny, Russell Sage College).

4:00 P. M.—

Discussion.

6:30 P. M.—

Dinner in the Private Dining Room of the Refectory (cafeteria style).

EVENING

8:00 P. M.—

Re-thinking Our Aims as Biblical Instructors. (Miss Clara Davidson, Randolph-Macon College).

8:15 P. M.—

The Earliest Known Christian Church (illustrated). (Prof. Carl H. Kraeling, Yale Divinity School).

Items of Business

Certain matters of business were transacted during the latter part of the Wednesday morning session and at the beginning of the evening meeting. The report of the treasurer was read and accepted (printed at end of this report). In view of the increased revenues and expenditures of the Association and at the suggestion of the Treasurer, it was voted that beginning in 1934 an auditing committee should be named to examine the Treasurer's accounts.

Professor Herbert L. Newman presented a detailed written report, "A Study in Bible Credit for College Entrance," the contents of which he summarized briefly. Professor Newman stated that a large number of institutions of higher learning stand ready to give credit for work in the Bible which is conducted on a high plane. To quote from the concluding paragraph of his report: "A many-sided opportunity confronts the schools on the pre-college level. An overwhelming number of institutions of higher education stand ready to give credit for work well done. Certain preparatory and church schools have already gained the confidence of the colleges. Catholic schools are keenly interested in the project. The colleges seem inclined to grant greater freedom in secondary school electives. Education feels the need of great literature and inspiring personalities. And all of these in a generation increasingly aware of the fundamental worth of the teachings of the Hebrew prophets and Jesus. With the motive, interest, and felt need present in colleges and universities in all parts of the country there is a challenging opportunity for the preparatory schools and other agencies accredited to teach religion to prove worthy and willing to teach the Bible to the oncoming generations of college youth as well as to the much larger group that

will not have the opportunity for a college education. It is to this new crusade that this report is dedicated."

Professor H. J. Cadbury inquired how many students applied for such entrance credit. The answer indicated that few do so at the present time except in cases of such schools as The Cathedral School in Washington, D. C., and similar institutions where the work is especially well organized.

It was moved and voted that the committee be continued for another year. It was later voted that membership in the committee be changed, but that Professor Newman remain as chairman. President Muilenburg has since appointed Miss Laura H. Wild of Mount Holyoke and Principal Walter W. Haviland, The Friends' Select School, to serve as committee members under the leadership of Professor Newman.

The editors of the *Journal* received the warm praise of the members in attendance for the high quality achieved in the first two numbers of the publication. Dr. Ismar J. Peritz, Editor-in-Chief, spoke briefly and observed that the *Journal* started out as a venture in a difficult year but that its reception from members of the Association, new subscribers, and publishing houses had been most hearty. He reiterated his faith that it would eventually become a quarterly and urged that a department of Sunday School instruction in the Bible be contemplated for the future.

The relationship of the National Association of Biblical Instructors to the Society of Biblical Literature and Exegesis, and particularly the possible competition between the *Journal of the National Association of Biblical Instructors* and the *Journal of Biblical Literature* was carefully considered. The close relationship and the cooperation that has existed between the two societies from the very beginning was stressed. In connection with the Editorial in the second number of the *Journal* (Vol. I, Part II, p. 29) discussing the relation of the Association to the Society of Biblical Literature,

Professor H. T. Fowler called attention to the fact that the name of the Editor should be included among those already active in the Society of Biblical Literature who led in the founding of this Association. In fact, Professor Peritz, the first to suggest the need of this Association, had been a member of the other society for a decade and still after 35 years is one of its most active members—a living illustration of the truth of his editorial.

Professor H. J. Cadbury sympathized with the hope that the advance of one society might help the other. Professor George Dahl urged that officers of the NABI be empowered to cooperate with the officers of the SBL. It was later voted that the President, Secretary-Treasurer, and Editor-in-Chief of the *Journal* be made a committee to consult with the publishing board of the JBL.

The book review feature of the JNABI was praised by various members of the Association.

President Muilenburg reminded members that next year's meeting will be the twenty-fifth anniversary of the NABI. Professor Dahl suggested that an historical paper be read. It was voted, on motion of Professor Mould that an historian be added to the program for 1934.

It was voted that beginning in 1934 the program committee should consist of one member only, the chairman, to work with the executive officers of the Association, experience in the past showing this to be more practical than to appoint a committee of three members.

The president appointed as a Nominating Committee: R. H. Walker, Ohio Wesleyan, chairman; R. S. Smith, Yale, and Mary E. Andrews, Goucher. The Nominating Committee later brought in the following report which was accepted.

President: Elmer W. K. Mould, Elmira College; *Vice President:* Maude L. Strayer, The Masters School; *Secretary-Treasurer:* Carl E. Purinton, Adelphi College; *Editor of the Journal:* Ismar J. Peritz, Syracuse University;

Associate Editor: John W. Flight, Haverford College; *Historian:* Olive Dutcher, Wellesley College.

Upon motion by Dr. Peritz, it was voted that a committee be appointed to investigate the extension of Theta Chi Beta into a national movement. (The membership of this committee is still to be announced.)

The meeting was adjourned.

Respectfully submitted,

Carl E. Purinton,
Treasurer.

Statement of the Treasurer NABI

Report of the Treasurer for 1933

Balance forward \$ 28.73.

Receipts

Dues	\$452.30		
11 copies of unit of study @ 25c	2.75		
6 copies <i>Journal</i> , 1, 1 @ 50c	3.00		
Interest15		
Advertising (paid to date)	65.46	\$523.66	\$552.39

Expenditures

Printing <i>Journal</i> , Vol. 1, part 1	152.84
Printing and mimeo- graphing (see Schedule A)	63.04
Postage (See Schedule B)	90.04
Clerical assistance (see Schedule C) ..	60.64
Supplies (See Sched- ule D)	12.86
Council of Church Boards of Edu- cation, toward printing of out- line of study in 1932	25.00

Expenses of Committee on Credits for Work in Preparatory Schools toward College
 Entrance 19.25
 Telegrams 4.02
 Printing *Journal*, Vol. 1, Part 2 (installment of) 100.00

Miscellaneous 5.59 \$533.28 \$533.28
 Balance on hand in West Hempstead National Bank, Hempstead, New York\$19.11
 December 26, 1933.

Respectfully submitted,
 Carl E. Purinton,
Treasurer.

BOOK REVIEWS AND ANNOUNCEMENTS

TORREY'S NEW TRANSLATION OF THE FOUR GOSPELS*

Torrey's new translation of the Four Gospels is a publication of more than ordinary interest to the members of NABI. The *JOURNAL* considers itself fortunate in having secured reviews of the book from different angles by two scholars particularly qualified to speak with authority on so vital a biblical subject.

*Review of Professor Millar Burrows,
 Brown University*

The importance of Prof. Torrey's book is two-fold: it has a most important bearing upon the questions of time and place in the composition of the gospels, and it offers new light on the meaning of many passages. If translation from Aramaic originals is definitely established, it does not follow necessarily that the gospels were written in Palestine or before 70 A. D., but very weighty evidence is thrown into the scales in favor of both these claims. The new aid brought to the interpreter of specific verses by reversion into Aramaic is immediately obvious to any reader of Torrey's translation.

Whether the fundamental thesis of translation from Aramaic has actually been demonstrated, so that conclusions may safely be drawn from it, is a question that cannot be

answered without very thorough study of the evidence. It is to be regretted that the practical exigencies of publication did not allow a more extensive presentation of this evidence in detail. The essay which follows the English translation gives the main points of the argument with admirable clarity and force, but the notes, to which one turns for the specific evidence to justify these points, are so condensed—necessarily, no doubt, but none the less unfortunately—that the demonstration is less convincing than it might have been. Many readers, one fears, will make up their minds without having sufficient grounds for a decision, and this will be equally regrettable whether they accept Torrey's position or reject it.

Having been long interested in the subject and having given a good deal of attention to it for several years, the present reviewer has made a more thorough study of the case presented in this book than can be expected of the average reader. For this reason his conclusion, while carrying no authority whatever, may be of interest. Briefly it is this: Torrey has conclusively proved that Aramaic documents underlie our gospels, i. e., that in part at least the Greek gospels have been translated from Aramaic.

*The Four Gospels—A New Translation. By Charles Cutler Torrey. Harper & Brothers. 1933. 331 pp. \$3.00.

The proof consists in showing, first, that the language of the gospels reproduces, like a plaster cast, the characteristic idioms of the Aramaic tongue, and, second, that in many places the Greek text is a mistranslation, i. e., that it represents an Aramaic text which really meant something different. To one who has not studied the subject of mistranslations this argument may seem far-fetched and unreliable. It is certainly open to abuse. Even the reader who knows neither Aramaic nor Greek, however, can compare Torrey's translation with the familiar versions and determine for himself which seems more probable in view of the context and of what we know of the circumstances and of the character and teaching of Jesus. As to the philological basis of the argument the reader who is not a Semitist cannot judge for himself, but he can be assured that here Torrey's authority is unquestioned. While the suggested instances of mistranslation are not all equally convincing, some of them seem quite certain. Taken together with the constantly recurring Semitic idioms they are sufficient to prove the fact of translation.

Whether any one of the gospels is from beginning to end a translation is much less certain. More investigation will be necessary before the rest of us can feel as sure of it as Prof. Torrey does, though that may be simply because we have not studied the matter as thoroughly as he has and are not so competent as he is to appreciate the evidence. With regard to date and place of composition also we must exercise caution, especially in determining whether our conclusions apply to the gospels in their entirety or only to some of their sources. These questions are complicated and obscure, but as to the existence of written Aramaic sources, there seems to be no longer any room for reasonable doubt. If Torrey has proved no more than this, he has made a highly significant contribution to New Testament scholarship.

*Review of Professor George A. Barton,
University of Pennsylvania*

This volume forms a noteworthy addition to the literature of the gospels. Its author is one of the foremost Semitic scholars of our time and has spent more than thirty years of investigation in the field in which he writes. The book contains a translation of the four gospels, which is followed by a chapter on the origin of the gospels, and there are copious notes of a very instructive character.

The significance of the book is due to the following facts: Jesus and His disciples spoke a dialect of Aramaic called, "Jewish Aramaic". This was also the language of the early church at Jerusalem. The gospels as we have them were written in Greek. There is a tradition that one of the Apostles wrote in this Jewish dialect. Prof. Torrey, who is a master both of the Greek tongue and of this Jewish dialect, among other Semitic languages, has given much attention to what he calls "translation Greek". Just as the kind of English that a school boy writes when he has literally translated Caesar's Commentaries differs from the English he would ordinarily write, so Torrey believes that the idioms of Jewish Aramaic shone through the pages of every one of our gospels. The originals of these were, he believes, written in Palestine and later translated into Greek.

There is every reason to believe that the earliest collection of the "Sayings of Jesus" and incidents of his life were written in this Jewish Aramaic dialect. Many obscurities in the language of these books are cleared up by the acute observations Prof. Torrey has made.

Valuable, however, as this part of Torrey's work is, the reviewer is unable to follow him in his apparent belief that these facts account for the origins of the gospels. Through articles published by Prof. Torrey and books published by eminent Aramaic scholars the theory has been before the scholarly world for twenty years, although there has never been published until now so much of the evidence on which

it rests. To the reviewer the Aramaic idioms, for example in the Gospel of John, are satisfactorily explained by the supposition that he thought in Aramaic, while writing in Greek. C. F. Burney admitted that it was possible so to explain the phenomena, although he contended that the gospel was probably written in Semitic and translated.

It seems to the reviewer that Prof. Torrey, while throwing a flood of light upon the beginnings of gospel writing, and explaining helpfully many individual passages, has attempted by means of mere language to solve problems into which other than linguistic elements enter. In the reviewer's opinion, the history of ideas and the regions of the ancient world in which they were prevalent must be taken into account before the whole story of the origins of the gospels can be written.

THE FOUR GOSPELS. By Geo. M. Lamsa. Phila. A. J. Holman Co., 1933. \$2.50.

This work is founded upon the Syriac text, about 4th century A. D. Though scholars have long used the Syriac version for comparison, it is not the most "authentic" text nor the oldest. The author brings to his work a warmth of affection and his native oriental background, but naively substitutes these for sound scholarship. He seems ignorant of the most obvious linguistic facts and historical data. It is unfortunate that this volume should appear at all, especially just as Torrey's masterly work goes forth. The public will not be able to select; all "Aramaic" gospels will look alike! Not only was undue publicity given this inferior and misleading work in the *Literary Digest*, but there was gross misstatement of facts concerning manuscripts in the Morgan library and concerning the language of Palestine. It would all be rather childish if it were not so obviously a publisher's commercial venture at the risk of a further confusion of tongues.

Carl Sumner Knopf

University of Southern California

BORCHERT, OTTO, D. D., *The Original Jesus* (Der Goldgrund des Lebensbildes Jesu). Translated by L. M. Stalker. New York, Macmillan, 1933, 480p.

This new portrait of Jesus, translated from the German, is in many ways a noteworthy work. The author, who has been influenced by the German theologian Kierkegaard, attempted to write an estimate of Jesus somewhat from the point of view of Kierkegaard and Karl Barth that should appeal to the common people, and it is stated that 40,000 copies of it in the original have been circulated. The title of the work in German (*Der Goldgrund des Lebensbildes Jesu*), "The golden foundation of the life picture of Jesus," is somewhat unhappily rendered by the English title "The Original Jesus." The translator, however, employed the word "original" because the author endeavors to show that a biblical picture of Jesus is not only an original and genuine character but a genuine revelation of God. Jesus was original in the sense that nobody could have invented him; no one could have expected that such a Being would come, and the author endeavors to prove this by adducing proof of the offense of Jew and Gentile in Jesus' life-story. He then proceeds to present the beauty of the picture, dwelling upon Jesus' natural endowments, his religious and moral personality, the mystery of that personality and Jesus' estimate of himself.

The author of the book is a writer of great skill and draws a powerful picture which, on the whole, is compelling.

It is, however, a book for the man of the street rather than a book for the scholar. The author is guiltless of any knowledge of Gospel criticism. True, he does not draw greatly on the Gospels, but when he does so, he employs the Fourth Gospel with as much assurance as the synoptists. Here and there he is betrayed into statements which show a lack of knowledge. For example on page 166, and again on page 211, he is at pains to deny that Jesus was possessed of an ecstatic tempera-

ment or was related by experience in any way to the Mystics. Doubtless, Borchert has a misunderstanding of Mysticism and has the consequent prejudice which prevades so many minds. Mysticism is in reality the basis of all religious experience and it can be shown that Jesus was the Mystic par excellence of the ages.* Again the author's conception of miracles and their necessity (page 125 f.) betrays a total misapprehension of the attitude of the ancient world towards miracles. Again, on page 205, he declares "Mohammed belongs to the Arabs, Buddha to the people of India, Confucius to the Chinese, none of these three has made much impression outside his own people." So far is this from being true that there are some 500 millions of Buddhists in the world, although it has entirely died out of India, and there are at least 600 million Mohammedans in the world and only six million Arabs!

It is a book that will present Jesus helpfully to many though it nowhere comes into close grips with the problems with which the student is compelled to deal.

George A. Barton

University of Pennsylvania

JESUS THE UNKNOWN—By Dmitri S. Merejkowski. Translated from the Russian by H. Chrouschoff Matheson. Charles Scribner's Sons, 1933. pp. 445, \$2.75.

At the close of this volume is the note: "The End of the First Book of the Secret Life of Jesus the Unknown. A Second Book will follow, concerning His revealed Life, Death and Resurrection." The present work thus covers only the years between the birth and baptism of Jesus. But even for this period the treatment is not strictly biographical; it is rather epistemological, being an endeavor to discover the Jesus beyond the Gospel, to

"know" the real personality as "He was, is and will be".

There is throughout the book a curious intermingling of the critical and the uncritical, the scholarly and the rhapsodic. The background out of which this writing comes is that of the Russian orthodox believer, the adoring worshipper who reverences the Person he is trying to disclose.

Part I on "The Unknown Gospel," while exhibiting a thorough acquaintance with critical conclusions concerning the Gospels, spends rather too much time and effort to establish the historicity of Jesus and the nature of the Gospels; there is an almost distressing eagerness to re-engage the long-laid ghost of "mythomania". Part II on "The Life of Jesus the Unknown" presents an imaginative reconstruction of the "hidden years" based on the materials available in Gospels and *Agrapha* or non-canonical writings, including apocrypha, early Fathers, papyri, etc. Thirty-four pages of notes, some five hundred references, attest the prodigious quantity of data consulted.

But beyond the documentary evidence, the ultimate "knowing" of Jesus the Unknown lies in the inner appreciation, the intuitive insight on the part of ancient writers and of present-day exponents. "Although we ourselves have not sufficient experience to reconstruct the life of Christ, we know . . . that someone possessed it." "For such 'witnesses' (as the 'martyrioi') His life is lit up by lightning flashes penetrating to depths never fathomed in the life of the ordinary man, and for such as they the life of Christ is more real, better known, than even their own." And "we shall see Him historically only by seeing Him in our own house." (*fig.*) "Only by finding our own life in the Gospel shall we find in it the life of Jesus."

It is the second part of the book that reveals at its best the literary genius of the author who

*See the reviewer's article on "The Mysticism of Jesus" in *At One With the Invisible*, edited by E. Hershey Sneath, Macmillan, 1921

already distinguished himself in his earlier volumes on "The Romance of Leonardo da Vinci" and "Julian the Apostate". His subject in "Jesus the Unknown" is of course more elusive and the source materials more difficult to work than in the earlier character reconstructions. But with his fine (and at times fairly unrestrained) imagination, his suggestiveness, his frequent illuminating comments, he gives us writing of truly high quality.

The promised volume on the "revealed life" of Jesus by this extraordinary author will be awaited with interest, and should make as real a contribution to the mystical interpretation of Jesus as does the present work.

Haverford College

J. W. Flight

THE GOSPEL OF THE HELLENISTS.

By Benjamin Wisner Bacon. Ed. by Karl H. Kraeling, New York. Henry Holt, 1933. Pp. xii-432. \$4.00.

Some books demand more than reading; they must be lived with. Such is this monumental work, so characteristic in its scholarship and scope. Prof. Kraeling has shown himself an able editor and proper successor of the author in bringing to publication this last and most significant work of Dr. Bacon on the fourth gospel.

Even the lay reader, should he choose to jot down the numerous data used to support the major theses, would find himself possessed of a fund of intriguing and valuable facts, useful to any Christian who cares to think at all about his heritage. He will meet men and view events unsuspected by the casual reader of the gospels.

For the more scholarly mind, the author has opened up a great vista of speculation. Characteristically, he sometimes accepts ideas supposedly shattered forever by a radical school of criticism, only to advance some brilliant suggestion that leaves the reader gasping, but an old problem solved. With these suggestions go references to sources and other

scholars who have worked on the problems, thus supplying a students' history of the discussion.

Dr. Bacon sees in the author of John's Gospel and Epistles "a definite, clearly marked, and vivid personality," the Ephesian elder, probably of Jewish birth, familiar with Palestine, who wrote of Jesus in terms of Hellenistic, pre-Pauline Christianity. Through persecution, early Christianity was scattered. While several baptist sects, especially in Transjordan, kept alive the John-the-baptist movement, and a Petrine Christianity and a Pauline Christianity blanketed Palestine and the Mediterranean world, there was a definite off-shoot in Asia Minor that had an antiquity dating back to Stephen and the early persecutions. This was as legitimate as the better known movements depicted in the synoptic gospels and Acts.

The gospel of John, independent in scope and purpose, is primarily the gospel of these Hellenists. Their background is Greek, with old cults, syncretistic Jewish Gnosticism, Alexandrian eclecticism, and Syrian thought currents supplying items of acceptance or dispute as the evangelist portrays Jesus and His finality as Son of God. After the evangelist, came a redactor who twisted some of it to fit his purposes. This theory not only answers many troublesome questions about the gospel, but also adds an important chapter to the history of early Christianity.

The volume contains a new translation and a series of illuminating notes. Minister or layman can derive great profit from it. Ideally, it should have three readings: one for general aspects; a second with a Bible and a good church history at elbow; and a third with a packet of cards whereon to transcribe data for permanent filing. It is a masterpiece of dissertation and a gold mine of information.

Carl Sumner Knopf

University of Southern California

THE HEBREW LITERARY GENIUS.

Being an Introduction to the Reading of the Old Testament. By *Duncan Black Macdonald*. Princeton University Press. 222 pages, with index of Scripture references. \$2.50.

The fascination and the value of this book arise from the fact that to it the author brings three qualifications not found in every interpretation of the Old Testament: 1. A thorough knowledge, based on life-time study, of Semitic literature, not only Hebrew but Arabic; 2. A fine sense of literary power, and the ability to see literature in artistic and spiritual wholes; 3. An excellent literary craftsmanship of his own. The result is one of the most illuminating books on the Old Testament in years.

There are two kinds of Old Testament criticism. One is the trite jangle of the critical merry-go-round wherein pedants on their wooden hobby-horses occupy themselves in chasing one another in useless circles; the other is a ride into the open country, fresh with the winds of spring. From the first sort of book one comes back jaded, having seen nothing but the dust of footnotes; but from the second one returns with new beauties in the mind, and a wish to set out again. So this book opens new vistas even for the most seasoned Bible student. "Hebrew poetry as romantic song," "The Hebrews and the weird," and the "philosophy of the Hebrews" are, for example, not overworked themes. For those who have thought the Old Testament antiquated, or for those who have confined their appreciation of it to a few passages in psalms or prophets, Dr. Macdonald offers a chance to "prove that there is truth in the old belief in the witness of Scripture to itself".

Davidson College *Kenneth J. Foreman*

OLD TESTAMENT LIFE AND LITERATURE—By I. G. Matthews.

New York. Macmillan, 1934. Pp. XV + 358, \$1.75.

For a decade Professor Matthews' well

known textbook has been deservedly popular. A new edition has now appeared in which the main body of material remains practically unchanged except for some sections in the opening chapter on Ancient Civilization. Maps are approximately doubled in number. The bibliography would have been strengthened by the inclusion of newer significant works.

The chief interest centers in thirteen pages of Addenda, mostly drawn from recent archaeological investigations. Abraham did not come from Ur of the Chaldees. Garstang's date (1407) for the fall of Jericho is convincingly rejected in favor of the usual 13th century date. Solomon's stables at Megiddo and the Samaria excavations throw new light. Morgenstern's theory of the origin of Hebrew law is presented as reasonable. Various recent books about Ezekiel are summarized without attempting to settle their conflicting claims. Egyptian influence on Proverbs is admitted. As a whole, though changes are not as many as might be expected they make the book of increased worth.

Syracuse University *Dwight Marion Beck*

THE ASSYRIAN AND HEBREW HYMNS OF PRAISE—By Charles Gordon Cumming.

New York. Columbia University Press, 1934. Pp. 176. \$3.00.

Here is a most helpful study of literary forms and relationships. Of such investigations there is still great need, despite the contributions made in the field by renowned scholars like Gunkel, Gressmann and Mowinkel. First comes an illuminating analysis of the various types of Hebrew Psalms, including those of lament, petition, thanksgiving, faith and wisdom. Turning from these, Professor Cumming limits himself to the hymn of praise. A distinction is made in the discussion between Hebrew sanctuary, nature and eschatological hymns. The Assyrian hymns are therefore similarly classified and analyzed. Then comes a detailed comparison of the Hebrew and

Assyrian hymns as to literary form, attitude toward the sanctuary and, in particular, as regards the concepts they hold in common about God as Creator, King and Judge. In the final chapter we are presented with an admirable summary of the results of the investigation. Among these results is a warning against the prevalent use of the strait-jacket on Hebrew hymns in view of exactly the same alleged 'irregularities' in the form of Assyrian hymns. It is also emphasized that Israel's assimilation of the lofty teachings of the prophets, "to which there was nothing comparable in Assyria," enabled her to produce a hymnology that far transcended that of her neighbor in respect both to literary genius and religious values. We may well hope that the author will continue his studies until he has covered all the important classes of Psalms.

Several examples of inaccurate proof-reading call for correction. See e. g., "annointed" (p. 7), "lightening" (p. 22), "prosyrites" (p. 21), "extension" and "vindictive" (p. 37), "theee" (p. 70), "than" for "then" (p. 90), "valliant" (p. 101), "occasionally" (p. 150), "Mardock" (p. 174), etc.

Yale University.

George Dahl

EINLEITUNG IN DAS ALTE TESTAMENT (Neue Theologische Grundrisse.)

By Otto Eissfeldt. Tuebingen: J. C. B. Mohr (Paul Siebeck), 1934. Pp. XVI + 752. Paper cover, Marks 15.50; Bound, Marks 17.50.

The distinctive feature of this most recent of Introductions is that it aims to give a history of the growth of the Old Testament from earliest beginnings to its place in contemporary scholarly thought. This aim is reflected in the outline of the book. The first of its five main sections is devoted to the pre-literary stage. Here we have an extremely valuable and illuminating discussion of literary types (*Gattungen*), the branch of Biblical research which has received so much attention in recent

years at the hands especially of German scholars (cp. the article by Dr. Muilenburg in this Journal, Vol. I, Part II, pp. 14 ff.) The second section deals with the smaller literary units out of which the present Old Testament documents and books were constituted. In section three we come to the principal task of any Introduction viz., the analysis of the individual books together with a general critical discussion of matters of date, authorship, etc. Perhaps the most striking item here is the assumption of a "Lay" source (L) in addition to and preceding the four generally accepted strands of historical narratives in Genesis—II Samuel. The order is thus L J E D P. The author, as is well known, has written several volumes elaborating his views on this subject. Section four gives the history of the Canon, together with brief introductions to the Apocrypha and the Pseudepigrapha. In the fifth and last section the text is discussed.

It is evident that this Introduction is much more comprehensive than those with which we are familiar in English. Its very length is impressive. The bibliographies, especially of German works, are invaluable. In general the points of view are those currently accepted. For example, Professor Torrey's dating of Ezekiel and his demonstration of the unity of Second Isaiah are given short shrift. So, too, with James Smith's ideas regarding Ezekiel, and arguments for the late date of Habakkuk. But for any Bible teacher who wants to keep abreast of developments in the Old Testament field this book is not a luxury but a necessity—even in these days of curtailed book budgets!

Yale University

George Dahl

INTRODUCTION TO THE OLD TESTAMENT. By John Edgar McFadyen. Revised edition. New York. The Macmillan Co., 1933. Pp. 400. \$2.00.

It is almost a third of a century since this Introduction first appeared. As a popular

presentation of the critical point of view, with keen and discriminating appreciation of moral and religious values, it has won for itself a place of high regard. Naturally, then, we welcome a new and revised edition, completed only a short time before the lamented death of its author. Howbeit, our enthusiasm is tempered somewhat by the restrictions imposed upon the revision by necessary regard for economy. As has so often happened recently with revised editions of old favorites, the material of the original is retained, and awkwardly inserted sentences and an occasional footnote have to bear the brunt of proclaiming new developments in the field.

Comparison of this new Introduction with the old furnishes an interesting and instructive commentary on progress in Old Testament science. Eissfeldt's primitive "Lay" source, Welch's contention of an earlier as opposed to Hoelscher's argument for a relatively late date for Deuteronomy, Torrey's insistence upon the unity and fifth century dating of Isaiah 34-66, the views of Hoelscher, Torrey and James Smith regarding Ezekiel, the recognition by Gunkel and Mowinckel of distinct literary types in the Psalms—these and many other points of view are cited, mostly with disapproval. One wonders whether the newer scholarship may not prove more hospitable to these theories than such a veteran scholar as our author! Despite minor limitations, however, this book remains one of the best non-technical guides to a just understanding and appreciation of Israel's matchless religious literature.

Yale University

George Dahl

THE PROPHETS OF ISRAEL. By Costen J. Harrell. Cokesbury Press. 1933. 235 pp. \$1.50.

The author served as instructor in Biblical Literature at Trinity College (now Duke University), and as professor of Old Testament Interpretation and Homiletics at Emory Uni-

versity summer sessions. He is now pastor of a church. After a brief introduction on the fatherland of the prophets and on prophecy to Amos, the author takes up each of the prophets from Amos to Jonah, who is placed in the Greek period, and deals with him chiefly from the point of view of his teachings, which in good homiletic style are applied to present conditions. It is an excellent non-technical introduction to the study of the prophets.

THE PROPHETS OF ISRAEL. By S. Parkes Cadman. The Macmillan Company. 1933. 197 pp. Quarto, with 10 full page illustrations of as many prophets, by Frank O. Salisbury, member of the (British) Royal Society of Portrait Painters. \$3.25.

The author is too well known to need an introduction. He has brought to bear his oratorical powers, for which he is famous, on a description of the life, times, and teachings of the prophets from Moses and Elijah to Daniel. The historical element is based upon standard works on the prophets, and follows the now generally accepted chronological order. The author has caught the fiery spirit, the passion for justice and mercy, the outlook for a universal beneficent social order, which characterize the Hebrew prophets, and has given them a sympathetic interpretation, and sent them forth to make anew their universal appeal.

The illustrations are superb works of art, growing on you as you contemplate on them, and making the intellectual and moral appeal emotionally effective.

Publications of this sort, although not textbooks, are of the greatest service to biblical and religious instruction.

THE AUTHENTIC LITERATURE OF ISRAEL. By Elizabeth Czarnomska. Volumes I and II. 553 pp. The Macmillan Company. 1924-1928. Reduced from \$5.00 and \$4.00 respectively to \$2.00 each.

This is an old friend; what is new is the reduced price. The title hardly does full justice to the publication. It is the Old Testament chronologically arranged. What sense of development of English literature could we get, if the material were arranged in the order of Goldsmith, Chaucer, Milton and Spenser? For the study of the development of Old Testament institutions and ideas a chronological arrangement of the material is absolutely essential. We either have to make such an arrangement for ourselves or use the publication under review. It is a pioneer in the field and the only work of its kind. I. J. P.

THE ARCHAEOLOGY OF PALESTINE AND THE BIBLE—By William Foxwell Albright: Revell. 1932. The second edition, 1933, contains fifteen pages of compact supplementary data which has been worked into the original good index and brings archaeological news of Palestine to May 1933.

This is the manual for the teacher. Dr. Albright's triumph in this book and its technical associate, Annual Vol. XII of the American Schools of Oriental Research (see also Vol. XIII) is his analysis and classification. He makes control of the subject clear and easy. Its references are sufficiently available for the beginner and sufficiently stimulating for the expert.

It is a work that can be used to restore the picture of Bible Times in terms of life and exhibit society in Early Canaan.

The third chapter gives that opportunity for intellectual mastication so necessary for the healthiest teaching. Here the reader's criticism is invited in three selected topics where archaeological results can be combined with literary for a better historical view; The Age of The Patriarchs as described in Genesis; The Mosaic Law; The Period of the Exile and the Restoration.

A small, clear vade mecum and library leader. Elihu Grant

MOORING-MASTS OF REVELATION—

By Melvin Grove Kyle, D. D., LL. D. Pp. 217. 5 illustrations. New York. Fleming H. Revell Company. 1933. \$2.00.

The Bible is to be lived out and not merely thought out, Micah 6:8, James 1:22. Its purpose is to teach people to love God and neighbor, Matthew 22:37-40. All else in the Scriptures is very secondary. With this in view Dr. Kyle has written the above work. He is well known for his archaeological activity in the region of Sodom and at Bit Mirsim. He has written several archaeological books. With this background of accurate knowledge he writes the present volume to teach important religious lessons. The book has six parts as follows: "Walking in the Morning," "Twilight with the Patriarchs;" "Walking at Sunrise with Moses;" "In Sunshine and Shadow;" "The Galilean Ministry, the Way of Salvation;" "The Judean Ministry, the Way of Reconciliation;" and "In the Footsteps of the Apostles and Evangelists". These parts are packed with illuminating and practical messages. He rightly shows a gradual development of religious ideas from primitive conceptions to the lofty teachings in the Gospels. Readers of the Bible will find this book stimulating and suggestive in lines often underrated or even forgotten.

George S. Duncan

The American University

THE SOCIAL GOSPEL AND THE CHRISTIAN CULTUS. By Charles Clayton Morrison. New York. Harper's, 1933. 259 pp. \$2.00.

Dr. Morrison, the editor of the *Christian Century*, believes that the social message of Christianity, the "social gospel" associated with the great name of Walter Rauschenbusch, has now been widely accepted by Protestant preachers, but that this acceptance has not been shared by the men and women in

their congregations who live and breathe a religious atmosphere which is alien to it. His thesis is that the effectiveness of the social gospel depends upon a thorough reconstruction of the Christian *cultus*, "cultus" being defined as "the total cultural expression of a religion as an organic historic phenomenon". This reconstruction is the task to which Protestant leaders should now turn their attention. It will involve the social orientation of worship—Protestantism needs to rediscover the priestly function; it has prophets, it needs priests—the social extension of theology, the social reconstruction of the church, and the social expansion of Christian ethics.

The return to primitive Christianity, which Protestantism has always desired, would mean that modern Christianity must disengage itself from the pagan society to which it has conformed. It must get out of the war business, destroying the system of army chaplains by which war is blessed; it must assert the pre-eminence of conscience over state decrees; it must attack nationalism in every form; and it must seek to disentangle itself from capitalism. As a fellowship "separate" from the world but not apart from it, with a richly diversified cultus, expressive of the social gospel in its deepest reaches, the church would become a "richly participating sharer in the total organic life of mankind".

These lectures are worthy of the Rauschenbusch tradition represented by the Foundation under which they were delivered. They are written with skill, ingenuity, and pungency.

Adelaide Case

Teachers College, Columbia University

THEISM AND THE SCIENTIFIC SPIRIT—By *Walter Marshall Horton*. Ayer lectures at the Colgate-Rochester Divinity School, 1932-33. Harper's, 1933.

Theism and the Scientific Spirit could be the title of a very dull book. It is the title of a very vital one. To those of us who stand out-

side the charmed circle of the philosophically or theologically elite, who are astonished at the vocabulary unto which we cannot attain and often are at a loss to fathom, Professor Horton's book is a godsend. He must have had us, the partially literate, in mind when he conceived the plan of his book, for we are vitally concerned with the problem of the existence and nature of God, that "central problem of contemporary religious thought". To be led through the intricate mazes of successive revolutions in scientific thought, to see the impact of the scientific spirit upon religion illustrated in the lives of outstanding persons is an intellectual and religious pilgrimage of the first order.

Professor Horton sees the real struggle between modern science and Christian theism not as "an outward struggle between the church and the laboratory, but as an inward tension in the souls of men who are loyal both to science and to religion".

He does not leave us wondering about his own Credo, but states it simply as belief that "God is a Spirit," that "God is love" and that "divine Love operates upon a cosmic scale and tends to become self-controlling". The book ends with the issue in the balance. Science gives no guarantee that the cosmic Power will ultimately win; this conviction is still an act of faith, but our author prefers to go down to defeat "with the God of Abraham, Isaac, and Jacob, the God of Jesus Christ, the God of Henry Drummond, than to triumph with the God of Machiavelli and Nietzsche, the God of Mussolini and Hitler". One more sentence, "Ethical monotheism is the one concrete alternative to Nationalism or Communism as the religion of our age." You cannot afford to miss this book!

Goucher College

Mary E. Andrews

WHAT MEN ARE THINKING, SOME CURRENT QUESTIONS IN RELIGION—By *Henry Sloane Coffin*. The

Cole Lectures for 1933 delivered at Vanderbilt University. Pp. 196. Cokesbury Press. Nashville. 1933. \$2.00.

The Cole lectureship at Vanderbilt University has furnished many volumes of great value. The lectures for 1933 by Henry Sloane Coffin abundantly maintain the high standard set by his predecessors. The author was unusually well prepared to produce such a book. As a student he sat under great masters at Yale, Union Seminary and in Edinburgh. For many years he was a most successful pastor and preacher in Presbyterian churches, as well as a preacher at leading colleges and universities. He knows as few do the religious mind of laity, students, church people and preachers. With this unusually favorable background he was in a unique sense prepared to lecture on "What Men Are Thinking."

The volume contains six lectures on the following current questions in religion: "Where Can We Start," "Of What Use is Religion," "Can We Know God," "Is Jesus Authoritative," "What Is Spirituality," and "What Do You Mean by God." All these are questions which so many thoughtful people are asking. Dr. Coffin answers them in a masterly fashion. Mature scholarship, sane thinking, sound judgment, wide reading, and a picturesque style characterize every lecture. Extremes, always dangerous, are avoided. All references are fully documented. In an age when there must be a good many adjustments to the new religious environment, this volume will be simply invaluable. The book deserves the widest possible circulation. Already it is in a second printing. Vanderbilt University is to be congratulated in providing our age with such a timely volume.

George S. Duncan

The American University

CHURCH SCHOOLS TODAY. By Hugh Hartshorne and Earle V. Ehrhart. New

Haven, Yale University Press, 1933. 260 pp.

This is one of several studies of the present status of religious education prepared under the direction of the Institute of Social and Religious Research and published by the Yale University Press. Of special interest to members of NABI is the part assigned to biblical and religious instruction in the very comprehensive program. The great value of the book is that it presents the religious education of a parish church as a unified function of the whole parish, and offers suggestions not only for the study of other parishes from this point of view but for the improvement of the process along specific lines. I do not know any recent book in the field that would be more useful just at this moment to a local director of religious education or pastor.

Perhaps it is not fair to use as a summary of the whole report—full as it is of inspiring suggestions—a rather depressing phrase which occurs in the conclusion, "One needs to see the emasculated religion of Protestant childhood in concrete detail and with unclouded vision in order to appreciate what our children are missing." Yet we must look clearly at the facts, and nothing would set forward the cause of religious education more surely, in my opinion, than for a hundred, or a thousand, churches to follow the example of the ten who cooperated in this study and investigate what is going on in the religious education under their auspices. *Church Schools of Today* is a handbook for such a study.

Adelaide Case

Teachers College, Columbia University

A HISTORY OF THE CHRISTIAN CHURCH. By Lars P. Qualben. New York: Thomas Nelson and Sons, 1933, xxii 590 pp. \$2.50.

This book is a textbook for college and seminary use. It is plain that the volume has grown out of actual experience in the class-

room, as indeed the author states in his preface. The book is conveniently divided into chapters and sections of appropriate length for class use, each section being equipped with review questions and topics for special study and each chapter being provided with a selected bibliography. The history of Christianity is divided into three main periods: I. The Ancient Period. From Jesus Christ to Gregory I, A. D. 1-590. II. The Medieval World. From Gregory the Great to the Reformation, A. D. 590-1517. III. The Modern World. From the Reformation to the Present. More than usual space is given to the history of the churches in America, to which 170 pages out of a total of 590 are devoted. The following religious groups are treated in this discussion of American Christianity: the Roman Catholic Church, the Lutheran Church, the Protestant Episcopal Church, the Congregational Church, the Presbyterian Church, the Methodist Episcopal Church, the Baptist Church, the Reformed and Evangelical Churches.

Professor Qualben is a member of the Department of Religion in St. Olaf College, Northfield, Minnesota. St. Olaf College is connected with the Norwegian Lutheran Church in America. In the light of this background it is not surprising to find that the book is conservative in viewpoint and it is at times uncritically so. Thus, in treating of the sources for a knowledge of the Founder of Christianity, no distinction is drawn between the Synoptic Gospels and the Fourth Gospel with reference to historical value. In discussing the victory of Christianity over paganism, the author asserts with confidence that the victory came from God, and apparently does not take into consideration the possibility that the external success of Christianity involved some losses. The story of Luther and the Peasants' War, however, is told in a rather objective fashion.

Adelphi College

Carl Everett Purinton

THE ANNUAL OF THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH. Vol. XIII for 1931-1932. Edited for the Trustees by Millar Burrows and E. A. Speiser. Yale University Press. 1933. Quarto. IX-167 pp. Reduced price \$2.50. To be obtained from the office of the schools, Box 25, Bennett Hall, Philadelphia, Pa.

The volume contains four articles: Some Gleanings from the Last Excavations at Nuzi by Prof. T. J. Meek, University of Toronto; Ethnic Movements in the Near East in the Second Millennium B. C. The Hurrians and Their Connections with the Habiru and the Hyksos by Prof. E. A. Speiser, University of Pennsylvania; The Excavations of Tell Beit Mirsim. I A: The Bronze Age Pottery of the Fourth Campaign by Prof. W. F. Albright, American School of Oriental Research in Jerusalem; The Goddesses of Gerasa by Dean C. C. McCown, Pacific School of Religion.

The volume is not only the record of remarkable achievements in the arduous work of excavations; but it is a storehouse of information of incalculable value and interest and of the most varied kind, all bearing upon a better understanding of the Bible. It should be in every library of the land, accessible to all who take a deeper interest in Bible study.

GREEK PAPYRI OF THE FIRST CENTURY. By W. Hersey Davis. Harper & Brothers. 1933. XXX-84 pp. \$2.00.

The book is designed to introduce students of Greek, especially of the New Testament Greek, to the Greek papyri of the first century. The selections are given in Greek, followed by a translation into English and philological and exegetical notes. If it contained some facsimile reproductions of the papyri, it would be about perfect.

The little volume is published on the occasion of the seventieth birthday of Prof. Archibald Thomas Robertson, who is now in his

forty-sixth year of continuous teaching in the Southern Baptist Theological Seminary, as a well deserved tribute to his signal success in the field of the Greek New Testament.

GOD AT WORK. A Study of the Supernatural. By William Adams Brown. Scribners, 1933. XVII-301 pp. \$2.50.

This is a restatement of divine Providence in a world of law and order as revealed by science. Reality consists of the natural and the supernatural. Nature and the supernatural are not two independent realms, but two aspects of the one universe of God. The miraculous and the supernatural are not identical: the latter includes the former; but the supernatural is more pervasive and comprehensive. The supernatural is the religious man's name for his experience of the Divine in its most direct and intimate form; to believe in the supernatural means to believe in a God at work.

The realities that this book explores are the fact of God, the assurance of God's self-communication in revelation and redemption, and the possibility of sainthood, obtainable through touch with the supernatural. These experiences of vital personal religion are illustrated by references to the theology of Karl Barth and the popular religious movements like the Anglo-Catholic revival, the First Century Christian Fellowship, and the Kingdom of God Movement in Japan.

The author writes with the firm and experienced hand of a master. He writes with a warmth and conviction that are contagious; and the book is well calculated to aid the coming of the revival of vital religion that is being looked for.

I. J. P.

REFLECTIONS ON THE END OF AN ERA. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1934. Pp. xii+302. \$2.00.

The author terms the chapters which make

up this book "tracts for the times." Whether or not one accepts this modest appraisal, it cannot be gainsaid that these reflections are timely. The passage of even so brief a time as has elapsed since the publication of "Moral Man and Immoral Society" tends only to confirm the major thesis of that book, a viewpoint which is here reiterated and supplemented.

In the concluding chapters of the present volume, Professor Niebuhr proposes a combination of political radicalism with a more conservative interpretation of religion. He himself anticipates, however, that the book as a whole and these chapters in particular will satisfy neither political and religious liberals nor political radicals and religious conservatives. To the reviewer, it appears doubtful that the latter groups will read the volume, but it is already apparent from "early returns" that liberals will have little use for these reflections. They have already branded the book as containing "a philosophy of defeat," and as illustrating a reversion on the part of the author to a belief in original sin. It is quite apparent that many of such comments are based upon hearsay and not upon a careful reading of Professor Niebuhr's writings. On the other hand, in the case of a recent review from the pen of a person well acquainted with Niebuhr's views, it may cast some light upon the situation to know that the critic is an exponent of religious humanism. To the religious humanist with his romantic views of the goodness of human nature, the realism of Professor Niebuhr must indeed be anathema.

Niebuhr may be a "prophet of doom," but even so, he is in a goodly company. It cannot be said in justice to the author, however, that his writings contain a "philosophy of defeat." Professor Niebuhr himself certainly shows no signs of giving way to moral defeatism. And the effect upon one who reads his books need not be a sense of disillusionment or futility. The experience, it is true,

may be a sobering one, but it is a challenging experience as well.

Carl Everett Purinton.

Adelphi College

BOOKS RECEIVED

AND THE LIFE EVERLASTING. By John Bailie. Charles Scribner's Sons, 1933. XIII-350 pp. \$2.50.

THE LITERATURE OF THE OLD TESTAMENT. By Julius A. Bewer. Columbia University Press. Revised edition, 1933. XIV-464 pp. \$3.00.

THE LITERATURE OF THE NEW TESTAMENT. By Ernest Findlay Scott. Columbia University Press, 1932. XIII-312 pp. \$3.00.